UNITED CHURCH HERALD

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VOL. 2, NO. 10 MAY 7, 1959

Should the church participate in politics?

John Coleman Bennett

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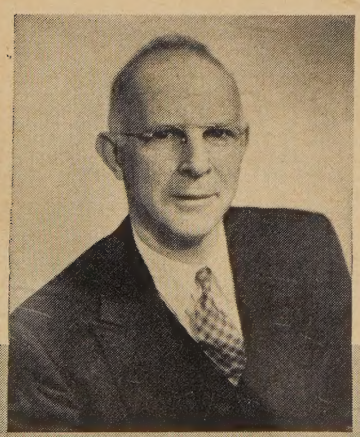
FROM THE CO-PRESIDENTS' VIEWPOINT

SUNDAY is never a fast day. Sunday is always for celebration. It is for signalizing the resurrection of Christ. But Sunday, May 17, will be marked around the world as a time for keeping in remembrance something more — the day of Pentecost. Pentecost commemorates the gathering of the first church. Actually, of course, the church existed before Pentecost, having its beginnings in the congregation of Israel.

For those baptized on Pentecost, or recently baptized, it long was traditional in England to wear white (from which comes the name Whitsunday). Interestingly enough, the appropriate ecclesiastical color for the day has long been red, the color of blood and fire. Whitsunday is a day for "sounding the heroic note and for exulting in the ultimate triumph of the church." To take a cue from Prof. George M. Gibson of McCormick Theological Seminary, it is a day for stressing "the attributes of God as energizer, conveyer of power, and vigorous worker." It is a day to be empowered (comforted) by the Holy Spirit and a day to make the unity of the church prominent in every proper celebration.

Gift of the Spirit, birthday of the church, the immanence of God—in these we particularly rejoice on Whitsunday. However little we may understand, our reliance is upon the Holy Spirit, our life is in the church, and our labor is for the unity of God's people. And Whitsunday is a very special day for us of the United Church of Christ. Why and how it is so is emphatically and challengingly set forth in the 1959 Whitsunday Message from the presidents of the World Council of Churches.



Dr. John Baillie of Scotland, Bishop Sante Uberto Barbieri of Argentina, Bishop Otto Dibelius of Germany, Metropolitan Juhanon Mar Thoma of India and Bishop Henry Knox Sherrill of the United States have sent the following message for the encouragement of all those who hunger and thirst for righteousness. Theirs is "a faithful saying and worthy of acceptation," surely to be read and inwardly digested.

"Whitsunday is the festival of the church. For these two belong together. St. Paul states that relationship in these words:

" 'For by one Spirit we were all baptized into one body, Jews or Greeks, slaves or free . . .' (*I Cor.* 12:13).

"The Holy Spirit has created the church. The Holy Spirit is the life of the church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one body of Christ.

"The Holy Spirit is the spirit of unity, which is constantly at work to heal the divisions that obscure the wonderful truth of the oneness of Christ's body, and which gathers all the baptized together into the one family of God.

"The Holy Spirit is the spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

"The Holy Spirit is the spirit of witness and mission, which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

"The Holy Spirit is the spirit of reconciliation, which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races.

"Let us therefore rejoice in the presence of God's Holy Spirit. Let us witness anew to his all-transforming power. Let us glorify God and enjoy the fruits of His Spirit who has come to lead us to greater fullness of life, this day and evermore."

May we all observe Pentecost in this spirit.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

. . . . . Fred Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 10 MAY 7, 1959

COVER STORY: First Congregational Church in Litchfield, Conn. was "gathered" in 1721. The distinguished Lyman Beecher (a co-founder of the American Anti-Slavery Society) was minister of the church from 1810 to 1826. Present minister is the Rev. D. W. Morgan.

It was in Litchfield, during Dr. Beecher's ministry at First Church, that Harriet Beecher Stowe *(Uncle Tom's Cabin)* and Henry Ward Beecher (champion of anti-slavery and woman suffrage) were born. Their mother, Roxanna Beecher, was buried less than a mile east of the present structure and her gravestone still stands.

The present meetinghouse (our cover illustration) was erected in 1829 and renovated in 1929. The photograph is by Ralph Krubner, Irvington, N. J.

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SHOULD THE CHURCH

JOHN COLEMAN BENNETT

We call upon our churches and their members to pray and work:
For the facing of political issues within the fellowship of the church;
For active participation of Christians in political life as voters, workers in parties, candidates, officeholders and civil servants;
For the support of strong, representative and responsible government;
For the critical evaluation, in the perspective of the Christian faith, of the policies and practices of candidates, officeholders and political parties;
For maintaining the independence of the churches and the state, and for creative cooperation between them.

From Call to Christian Action in Society

CHURCHES are usually embarrassed by the fact that, while political decisions are often of great religious and moral importance, they themselves must avoid direct participation in partisan politics. The parties are the necessary instruments of political action but they divide the constituency of the churches.

In some European countries there are so-called "Christian" parties but these, too, create great confusion. They cause a false identification of the church with what, in spite of its name, is a very mixed and morally ambiguous political movement and they tend to drain Christian influence away from the other parties, which need it.

The first thing to say in dealing with this dilemma is that the most significant influence of churches on political decisions is at what might be called the pre-political stage. It is indirect so far as partisan conflicts are concerned. Churches should influence the moral sensitivities, the scale of values and the conscience of the community as a whole. If they do so, they affect all political parties. The churches should help develop the spirit of mutual respect, the willingness to adhere to the rules of the game without which political controversies could destroy the community. This influence on both major parties in the United States is of enormous importance however much we take it for granted.

Overlapping Objectives

It would be disastrous if one of our two parties were to become the Christian party, the Protestant or the Roman Catholic party. This would combine religious commitments with political partisanship and the community would be divided by deep chasms. This has been true of the political conflict dividing Christians from Socialist parties with a Marxist background in Western Europe. We may be thankful that we have no such conflict in American society.

One peculiar aspect of American politics is that our two parties overlap in their objectives as much as they do. Each has a conservative and a liberal wing. Each is profoundly influenced by regional habits and traditions. There are many issues that involve real conflict but that do not really separate the parties as such. The same person may be drawn to one party on local issues and to another on national issues. This situation has favored the tendency to exalt the role of the independent in politics.

Often Protestants have been controlled by the idea that the only important consideration is the personal character of the candidate. This is an illusion because a man conspicuous for his virtue and his piety but who is wrong on the issues and who is backed by groups that represent narrow interests may only create moral confusion.

Churches as churches cannot support either one of our major parties against the other but they should help their members to realize more than they do the significance of parties. There will always be enough independent voters and split tickets to keep both parties on their mettle. At present the greater need is to have members of our churches take seriously the task of working within a party to make it a better instrument of government.

The independent voter cannot work as directly to influence decisions of the party as the person who assumes the role of critical partisanship within one party or another. The battles over great issues of foreign affairs, of racial justice, of economic policy, of honest government are fought out within each party. Leadership in respect to commitments on issues as well as in terms of personal integrity is decisive and the choice of leadership is made chiefly within the parties.

The idea so common among Protes-

Dr. Bennett, a Congregational Christian clergyman, is dean of the faculty and professor of Christian theology and ethics at Union Theological Seminary, New York City.

This is the fourth in a series of articles on the Call to Christian Action in Society now being discussed in churches, synods and conferences before being presented to the General Synod of the United Church of Christ at Oberlin, Ohio.

ARTICIPATE IN POLITICS?

tants that politics as such are low and corrupt—and that the very word "politician" is a term of reproach — is a blight on our political life. It is often a snobbish idea because success in politics does involve rapport with the people who make up majorities and not only with the privileged and the more discriminating few. Compromise in the sense of the give and take that makes it possible to have a consensus is essential to all political action. Such compromise is present in all areas of life, not least in the church.

Partisan Zeal

Although our parties do overlap in objectives and many of the most fateful political conflicts take place within them, it may become quite clear to many of us that at a given juncture one of the parties has the more creative leadership, the sounder orientation and that, on the whole, it would be the better instrument of government. One can always find hopeful spots in the other party but nationally it may fail at essential points. One can doubt if even the most enlightened and effective leader can remake the other party. There is room here for partisan zeal. One always finds under these conditions that many of the people with whom one works most closely in the church disagree.

It is very important to realize that, even when Christians have the same basic loyalties and standards, they may differ on particular technical issues or about matters of political strategy. Long-term party loyalties also affect judgment on the immediate issues. There is no inevitable Christian guidance on these matters. The worst thing that might happen would be for a church to be able to purge all members who did not hold a particular political position thus creating a combination of political and religious self-righteousness among the "pure" who remained.

Situations may arise in some countries in which it would be right for a church to oppose a particular party, such as the National Socialist Party (Nazis) or the Communist Party. This might be the case in this country if there should ever develop a party devoted to the principle of white supremacy—a party that would probably include many Bible-quoting church members!

The minister with strong political convictions is often in a difficult spot. I doubt if any of the advice that he is often given should be regarded as universally applicable. He should try not to become such a partisan symbol that he ceases to be a pastor of all of his people but, on the other hand, he should not set an example of political indifference.

I disagree with those who say that the minister of a local church should, except in unusual local situations, be a party worker. I also think that if the minister feels that he must keep silent about his political views, something is lost. The minister should certainly not preach partisan sermons and yet there may be occasions when one issue is so paramount as between the parties that he should find a way of illumining it in a sermon without identifying the gospel with one party or with one political judgment. But normally preaching should be on what I have called the pre-political level, preparing people to understand their political responsibilities, analyzing the religious and moral factors in the major issues of a campaign and leaving open the final choice between political parties and candidates.

There is nothing in what I have said that conflicts with the American principle of the separation of church and state. That does not mean that religious judgments and political decisions can be kept in separate compartments. The chief problem in this context is to determine the conditions under which the church as church should make its voice heard by legislators or policy-makers. When an issue has been widely discussed in the churches and when a body such as the National Council of Churches or the General Synod of the United Church of Christ supports a particular position, this position should be made known to the appropriate decision-making unit of government.

Public Conscience

Often it is desirable to prepare the public to discuss the moral aspects of a grave issue by initiating organized study and discussion among church members. One of the soundest procedures is to call together a conference or a commission to speak for itself without committing the official church bodies. This is the method by which a carefully prepared corporate judgment can be made available before there is a sufficient consensus in the churches to support official statements.

In all cases churches should avoid bringing pressure on the electorate or on agencies of government to support positions that depend for their validity on the distinctive teachings of one type of religious faith. Churches, from distinctively Christian motives, should support those positions that are based on a broad sense of justice and on a public conscience that unites citizens of different religious commitments.

AN EDITORIAL

After sixty-five, what?

WE WERE more than happy to read a Washington news dispatch that on May 1, following his appointment by the Federal Council for Aging, Robert W. Kean, former member of Congress from New Jersey, assumed office as chairman of the advisory committee for the forthcoming White House Conference on Aging.

The appointment and the announcement of the scheduled White House conference—made at the first meeting of the five Cabinet officers and two agency directors on the council—represent a long overdue recognition on the part of the Government of one of the most pressing problems confronting American society.

Rich Rewards

Though it may be true that many older people are finding rich rewards in today's increase of years, old age is for all too many a period of disability, frustration and loneliness, as a recent report by the Twentieth Century Fund makes plain.

Average life expectancy for a man in the United States today is but one year or so less than the biblical threescore and ten. For women, states the report, it is 73. The average American life span in 1900 was 47 years. Much of this statistical advance may be credited to the recent discovery of the "mycin group" of drugs. Yet for many older persons these developments in medication plus a higher standard of living and marked progress in public health research have not necessarily meant greater self-fulfillment or happiness.

The fact must be faced that millions of our aging citizens exist on desperately inadequate stipends. One in three has no personal income from any source; one has an annual income of something less than $1,000; and only one has more.

Since every fourth American man of 65 or more is a widower and over half the women above 65 are widows, this period in life is for many sensitive people one of intense loneliness. Suspecting that they are unwanted and useless, they tend to become morbid and their interest in life diminishes.

Slight wonder, therefore, that a ghostly shadow haunts many of those drawing near the age of enforced retirement without adequate personal or other resources. Many younger people are troubled, also, as they face the obligation to support financially dependent parents while challenged concurrently by the need to provide adequately for their children and themselves.

Here is a grave situation facing society and the forthcoming White House Conference on Aging for which there is no easy solution. How may we approach the problem?

The first step is obviously an intensification of efforts already in process, a correction of inadequacies and the adoption of new plans and methods as these seem feasible. Federal and state governments, private agencies, industrial management and organized labor have manifested in recent years a heightening awareness of our older citizens' plight. The focus of concern, however, has been directed principally on economic needs.

The situation demands more than the usual "practical" remedies since we are confronted here with human nature on its most sensitively personal side. Accelerated studies must be made of the psychological and emotional factors involved in this process of growing older! Much remains to be done in the field of geriatrics and study must also be given to providing adequate medical care for all those on the old-age and survivors assistance rolls and for the increasing number to come. Programs of this type are part of our overhead as a civilized people of a humane tradition, concerned for the well-being of each individual.

It is equally important, in the second place, that men and women be well prepared for their ultimate withdrawal from more active participation in affairs so that they may develop a self-esteem not dependent on having a job. Only thus can they achieve a self-respecting status in their retirement.

Creative Satisfaction

To this end certain significant pioneer projects have been launched by New York University and others, and have proven to be exceedingly helpful in demonstrating how the lives of those over 65 may be filled with meaning, purpose and creative satisfaction. Time in itself, it must be pointed out, is not toxic, though many people seem to suffer from that delusion. Open minds and keen imaginations are masters of most situations once they are put in command.

Here, finally, is where the church can be a most helpful agency in bringing joy and fellowship, plus a sense of being a part of life's ongoing enterprise to those who by reason of age must leave their places of work and lay down their tools.

Age calls for time-transcending attitudes to satisfy the deeper yearnings for abundant life. It asks for meaningful fellowship and for the reassurance that, though the days on earth are numbered, every remaining moment may be charged with vital meaning and with the confidence that "life shall endless be." Many churches—as well as state conferences, synods and denominations—are providing in some measure such reinforcement of spirit and morale. Many more will take steps to do so as the need grows greater. AVM

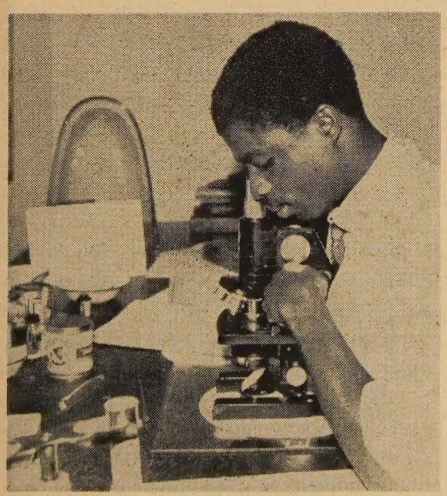
ALLIENE S. DeCHANT

This young woman is typical of future African leadership.

Ghana Nursing School Graduates First Class

THE most significant event at the Evangelical Presbyterian Church Hospital at Worawora during 1958 was the founding of the School of Nursing." So begins the recent annual report of the superintendent, Dr. Richard C. Braun, one of the United Church of Christ missionaries working in Ghana, and son of the co-editor of *United Church Herald.*

"This was an occasion that had been planned for and dreamed of for years," the report continues. "In March provisional approval finally was given by the Nurses' Board of Ghana, and within a month the first class of six boys started training.



Long hours over a microscope are only part of training at Worawora Hospital.

"Students were accepted entirely from the group of ward assistants who had been working in the hospital for at least one year. The school is eligible for government assistance, which will pay most of its expenses, but the approval is dependent upon soon fulfilling the requirement of having at least eight qualified nurses on the faculty. When the school opened there were only five: three missionary nurses and two Ghanaians."

Since nursing candidates must sit for government examinations before they can qualify for their profession, the government syllabus must be adhered to even though procedures are frequently quite different in this American-oriented hospital. The student nurses have had only middle-school background, which corresponds to our junior-high level, but they are interested and willing and are making rapid progress in their work.

Dolores J. Harkins is director of the School of Nursing.

On March 8 it was my privilege to witness the first dedication of student nurses in a special service held at the Evangelical Presbyterian Church in Worawora located not far from the hospital. Participating were the six boys in the first class and nine boys and one girl, Frieda Atsu, who make up the second class, which has just begun its studies.

Synod Moderator E. K. Galivo presided at the service and the Rev. Eugene E. Grau of Peki, principal of the seminary at Peki and chairman of the Christian Medical Board of the Evangelical Presbyterian Church, preached the sermon. As always in an African service, music was given a prominent part on the program with various church and hospital groups offering selections.

In a ceremony similar to the capping ceremony at American schools of nursing, each student was given a lighted candle, symbolizing dependence on God, and a silver pin bearing the symbol of the cross and the world, suggesting the service to be rendered as a Christian nurse. Mabel P. Burket, who was about to leave on furlough, spoke briefly to the group.

On the evening before the dedication service, an African dinner was served in honor of the "firsts," with the parents of the nurses-in-training, members of the Medical Board and the chief of Worawora as special guests.

Miss DeChant, a member of the E and R Church in Kutztown, Pa., recently visited in Ghana. Photos by courtesy of Eastern Publishers Association and Stanley Wilke.

ROBERT W. SPIKE

The growing unity of Christian worship

"In far too ma Protestant church the worship servi consists of a conte between the minist and the people. T minister perfor and the people s stony faced dari him to do somethi to move them."

TWO FACTS impress me as I associate the life of worship in the Christian community in 1959 and the tremendous renaissance of church building in this country. The first is that the past decade has seen the beginning of a developing liturgical consensus in Christendom not possible since the sixteenth century. The second fact is that American church buildings are infinitely more meaningful architecturally in their exteriors than in their interior places of worship.

Religious Feeling

To a certain extent these two factors are contradictory. Let me fill in a little of the history of Protestant liturgical practice and the reasons will become more apparent. Two influences have dominated Protestant worship and to a certain extent Roman Catholic worship as well for the past century. To the extent that these forces have been primary, they have distorted the power and glory of corporate worship.

The first of these is the preoccupation of the last century with religious feeling. This had many manifestations. Many of them, at first thought, do not seem too closely related. The most obvious was the whole revivalist movement. The great stress on spontaneous Christian experience forced people to equate all form and order as being somehow a hindrance to true religion. Even the most liturgical of Protestant groups took great pains to be as "low church" as possible. When you look at the Episcopal churches built in the first part of the last century, they do not seem very different from other churches, even to having central pulpits.

The minister and the musicians, choral or otherwise, were thought to have just one purpose—to inspire and stimulate individual emotions of need and repentance, of piety and commitment. In the free churches of the Reformed order all semblance of traditional form was thought to be expendable, and an unstructured, extemporaneous mood was substituted as the only appropriate setting for the operation of the Holy Spirit.

The second factor of this period was an attempt to deal with the emptiness of overly rationalized programs of worship and the obvious deadness of that act that is the most prominent act of the church — corporate worship. This is what might be called, very unkindly but accurately, the phony liturgical revival.

Rich Liturgy

Sensing the emptiness of worship that was all too dominated by the preacher's ingenuity or lack of it, there was a wistful glance turned toward the mood of the Catholic traditions of Christendom. Churchmen rightly deduced that in the century before the last, and especially in the Middle Ages, there was a life of worship rich and fulfilling. The deduction that this was due in great part to the psychological and aesthetic values inherent in a rich liturgy, in altar and chancel, in Latin responses and vested choir, was too frequently made. In the Episcopal wing of Protestantism the high church emphasis was more consistently sustained within a total theological perspective. But in the free churches and the Presbyterian churches of the Reformed order, "chancelitis" often became ludicrous. Not that there is anything wrong with the divided chancel *per se*, but to rearrange the furniture in

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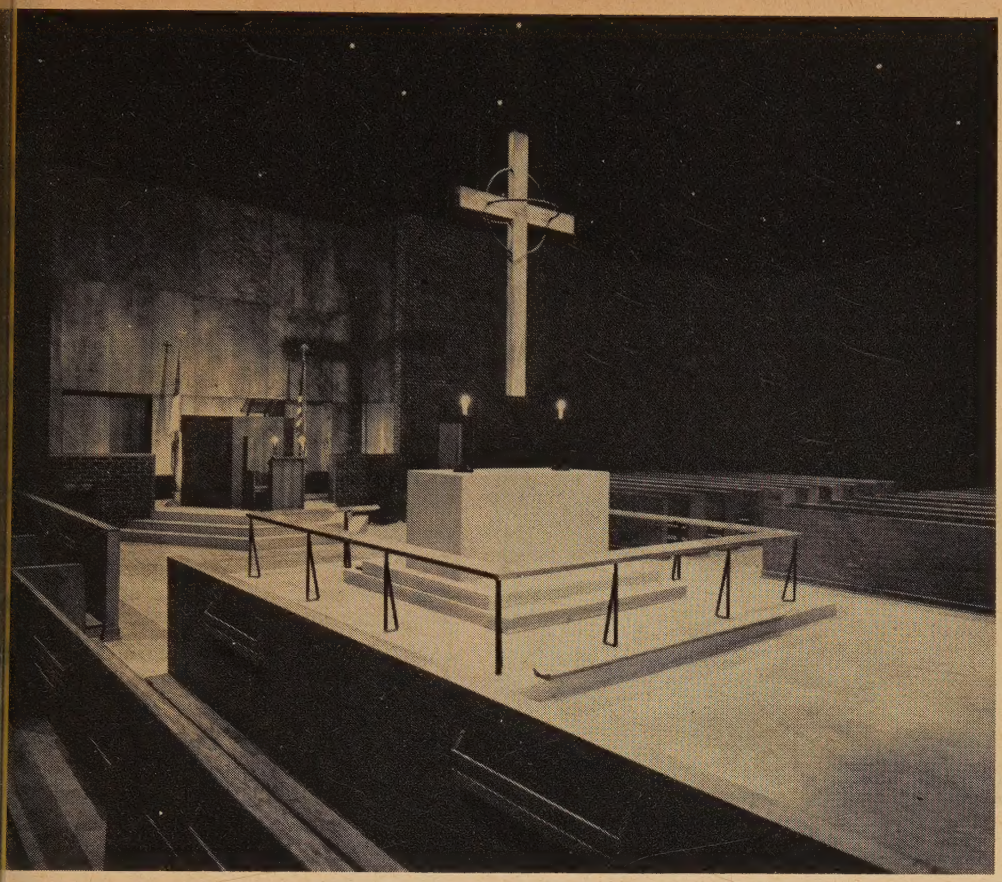
Dr. Spike is general secretary for program of the CC Board of Home Missions. The photo of St. Clement's Episcopal Church, Alexandria, Va. is by courtesy of Joseph Henry Saunders, architect.



This is an attempt, however extreme, to dramatize the centrality of the altar table and the unity of Christian worship.

the front of the church for aesthetic reasons without any supporting or indeed motivating theology is both dishonest and destructive to worship.

Modern Sentimentality

Ralph Adams Cram started not only a predisposition toward the Gothic as the most Christian form of church building but in many ways is the indirect progenitor of all that stands for the pretty and the sentimental in contemporary worship. No doubt, there was something wrong with the old Akron building with all seats arranged so they could focus on the orator preacher. But I am even more dismayed when that same Akron-housed congregation is now blessed with a center of worship composed of a crowded communion table laden with enough brass ware to sink a ship pushed back against a blue velvet drape. Slightly off center is the heavy old pulpit, which is even more the center of attention due to pink-gelatin light treatment at prayer and preaching time.

Now to get back to the claim of growing liturgical consensus of which I spoke with so much positiveness. How has this come about? The largest single factor has been, I am sure, the revival of Reformation theology in the past twenty-five years. As the classical doctrines of God's sovereignty and grace, man's justification by faith and finally the communion of the saints have come into exciting new interpretation, the worship life of the church is seen in a new or perhaps a restored perspective.

Two overwhelming implications for worship arise from a study of the Reformation faith. One is the fact that Christian worship is first and foremost a corporate act. It is not a preparation for life. It is a unique experience. It is a symbolic, deeply mythic reality in which God is chief doer and all who share in it are doers, too. The minister and the people each have specific and non-transferable functions. Worship is seen not primarily as subjective or mood-inducing but as participation, a deed — objective and whole.

Here is a center where God really gives the Word and men can truly receive it and appreciate it. And liturgical rethinking also has undeniable implications for theological formulation in reverse. As the late Dr. van der Leeuw of Holland once said: "It is impossible to take the little finger of liturgy without grasping the whole fist of theology."

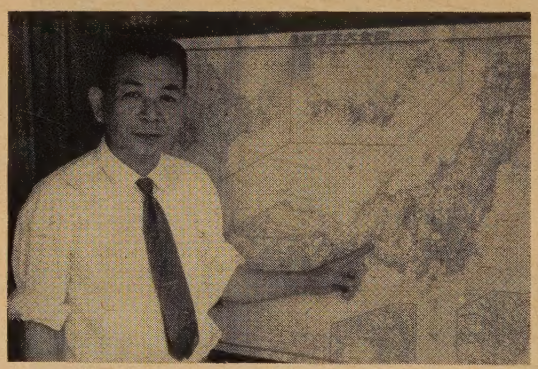
Historic Continuity

The second implication is related to it—and it is the recognition that Christian worship is undeniably historic. That does not mean that it is an artifact, but rather that its contemporaneous power is closely related to the continuity of the worshiping community of Christians through the ages. More careful research has been done in the history of Christian worship in the past fifteen years than in preceding centuries. The most monumental result is Dom Dix's *The Shape of the Liturgy*. Every communion of Christendom is in debt to this Anglican scholar for his work. The very title is suggestive of what is dawning as the truth in many quarters — namely, that there was in the primitive church — the apostolic church, if you will — a simple order of sacred deed that forms a kind of irreducible minimum of the acts that Christians must do when they come together to worship God.

(Continued on page 32)

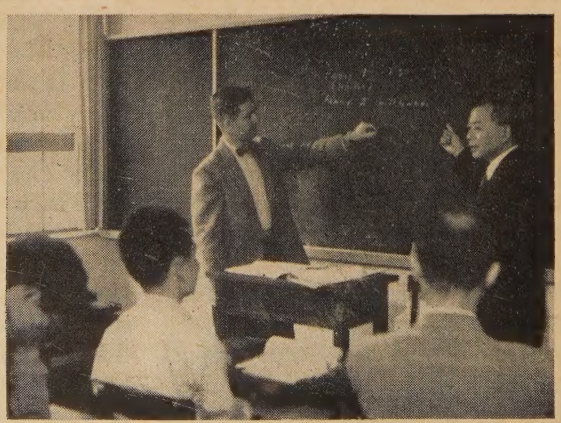
THE CHURCH'S MISSION IN RURAL JAPAN

ALFRED C. BARTHOLOMEW



Prof. Toshi Kimata pinpoints rural mission field.

Rural pastors study their common problems in seminar.



The author (left) lectures with a translator's aid.

EACH new set of statistics tells how America's former boundary lines are disappearing as the difference between country and city disappears. Sometimes this blinds us to the fact that the difference is not disappearing as rapidly in all parts of the world. A large portion of the world's people is still tied to the earth. Although no longer a feudalistic serfdom, it is still an economic slavery.

Japan is one of the more advanced nations of the world not in the "Western" group of nations. Yet even there 40 per cent of the wage earners are farmers. They do not live on isolated farmsteads separated from their neighbors by many acres. The average size of a farm in Japan is only a little more than two acres. But even if they lived in the middle of their farms, they wouldn't be far from one another.

Rural Revolution

However, they live in villages, which are sometimes larger than a substantial town in America. The homes are huddled together so as to use as little land as possible for dwelling and to release as much land as possible for the production of food and fiber. Yet because the available land does not produce enough for the people, Japan is the largest importer of American agricultural products in the world. This causes problems for we do not make it easy for them to sell their manufactured products in the United States in return.

The concern of the church is with the whole man and it therefore is concerned about the economic tangle in which rural Japan finds itself. Right now there is revolution in rural Japan. Mechanization is lightening the burden somewhat, but the new equipment is not the sort the American farmer uses—larger and larger tractors, automatic milkers and tractor-trailer trucks. The most practical tractor for most of Japan is similar to an American garden tractor.

There is also a shift in the demand for Japanese products. The world demand for silk continues to decline and sericulture has been replaced by some less lucrative products. The demand for vegetables continues to increase but there are some problems here too. It would be good to can some of these vegetables, but the cost of materials is high and many of the facilities for canning must be used for products that

will be sold in other countries in exchange for more raw materials for industrial production.

Milk has long been looked upon as medicine prescribed by doctors when people are sick. Somehow the Japanese have been slow to understand that this same milk can be used for preventing illness.

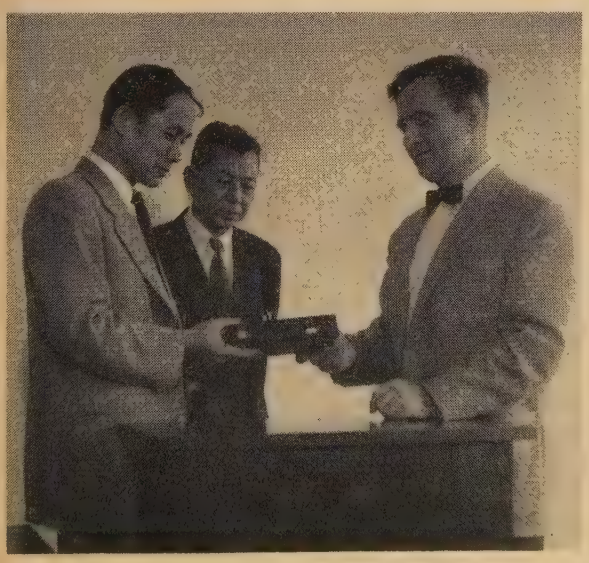
Educational Process

Last year the *Japan Times* carried an editorial cartoon that showed an emaciated Japanese sitting over his bowl of rice while behind him, stacked for so long they had collected cobwebs, were boxes of milk products. Advertising and education have combined to increase the popularity of milk. When railroad trains stop at the stations now, vendors sell it to the passengers through the train windows. Both milk and ice cream can be had at most stations during a long summer season. Thus, as the demand increases, dairy farming will also have a place in the revolution in rural Japan.

When one Japanese leader was asked about the religion of rural Japan, he said that the rural people were "nothing." They were not strongly Buddhist nor strongly attached to the Shinto shrine. Their feelings are shown by the way they so frequently answer any question concerning their religion. They say: "My parents were Buddhists." These faiths are taking on new life in response to the competition from the Christian church, but the average rural evangelist is met with the same indifference to religion he meets in parts of rural America. The rural people seem to have a sufficiency born not of satisfaction but of despair, which leads men not to lean on religious faith.

This year Protestantism celebrates the centennial of active evangelism in Japan. But only 20 per cent of the membership of Christian churches are farmers and their families. There is good historic reason for this. Christian missionaries were in the vanguard when Japan was opened to Western nations. They have been accused of trying to "soften" the people for the advance of the economic imperialists. Although this accusation is untrue, it is a fact that they could work more easily where other foreigners were accepted. Thus foreign enterprise established beachheads in urban areas. These were industrialized and the break with tradition was more evident in these centers than in the isolated farm villages. When the people broke with tradition in their work, in their dress and even in their language, they were more open to the faiths of those from the outside world.

Christopher Noss, one of the early Reformed Church missionaries to Japan, once said that the spread of the gospel could not really get started until it was established in rural Japan. Undoubtedly many others echoed his point of view then. But it is being seen even more clearly now. In the mid-Thirties plans were made for a rural training school where men could learn agriculture and be trained as evangelists. But there was insufficient backing for the venture and it did not survive the war years. The idea persisted, however. In 1948 the National Christian Rural Service and Training Center—of which the Rev. Alden E. Matthews, a Congregational Christian missionary is vice president—was established in Japan. In its inception, it was designed as a place where lay evangelists could be trained. The demands of the United Church of Japan for rural pastors were heavy at that time so most of the graduates of the school served an apprenticeship, taking a more extensive series of examinations and becoming candidates for ordination. These men have dedicated their lives to service in rural Japan.



Prof. Bartholomew presents a Bible to officials of the National Christian Rural Service and Training Center.

The graduates of this school are not the only candidates for this lifetime service. Many others also see the challenge of rural Japan. The graduating class of Union Theological Seminary in Tokyo this spring has more men in it dedicated to serve in the rural ministry than any previous class for many years. There also are those who served city churches but who have realized the need for rural pastors and have gone out to supply that need.

Total Evangelism

This is not a competitive matter of setting the ministry in one area over against the other. In Japan first sons inherit the land and usually stay in the rural community. The other children are inclined to move away to find their livelihood. Thus first sons are not likely candidates for church membership since they must work the land and uphold its traditions.

The younger children move into the new industrialized life of the new Japan. The freedom they experience in the secular world makes them likely candidates for a new search for religious truth. These are the eager young people. The rural church can reach them but it cannot keep them. There is the need for greater cooperation in a total evangelism program that sees young people introduced to Christianity and led along the path. Commitment may come in rural areas or these young people may be closer to it there. If they are helped in their search for education or employment in urban centers and shepherded by the pastors there, they can be won. This gives the urban churches a real stake in rural Japan.

The task of rural evangelism is being envisioned and articulated by the rural subcommittee of the general Committee on Evangelism of the United Church of Christ in Japan, of which Prof. Toshi Kimata is chairman. Helping him are the many missionaries who are working tirelessly to see that this part of the postwar thrust of the Protestant church in Japan is continued.

Dr. Bartholomew is professor of rural church work at the E and R Theological Seminary in Lancaster, Pa. He spent his sabbatical year as visiting professor at the National Christian Rural Service and Training Center at Tsurukawa, Japan. Photos by courtesy of the author.

She's the toast of Tiffin

Portrait of the Month

THE STORY of Helena Machamer's life in Tiffin, Ohio is one of service and selfless devotion to her church, the public schools, Heidelberg College and any other enterprise needing the enthusiastic support of a dedicated leader. In fact, there is little of real importance in the city that has not benefited in some way from long hours of study and helpful suggestions given freely by this well-known woman.

Active Churchwoman

Examples of her interest in the Evangelical and Reformed Church are to be found in her membership in the consistory of Tiffin's Trinity United Church of Christ of which the Rev. Dr. Paul W. Kohler is pastor and where she has also served as president of the local Women's Guild. She is a valued and faithful member of the Chancel Choir and is presently Christian social action chairman for the Sandusky Bay Region of Northwest Ohio Synod.

Mrs. Roswell F. Machamer was born and raised in Toledo, Ohio. She graduated from Otterbein College, receiving her A.B. degree. She received her nursing degree from Flower Hospital, Toledo, following that with graduate study at Syracuse University. She then became head nurse at Bennington College in Bennington, Vermont when that institution first opened its doors.

Coming to Heidelberg College in Tiffin, she started the health service and through persistent effort advanced it to its present state of efficiency. At the time she began there were 400 students at Heidelberg whom she cared for with the aid of one assistant nurse. As Mrs. Machamer tells it: "It was twenty-four hours a day and that's all!"

Under her management, the groundwork was laid for the present infirmary serving 852 men and women. A new health center is one of the buildings contemplated under the ten-year development fund program now in progress. This fund seeks $6 million for new buildings, better salaries and a larger endowment. From the start made by Helena Machamer, the health center has grown to be a most important part of campus life on the Hilltop, as Heidelberg's location is known.

Following the death of her husband, Dr. R. F. Machamer, Mrs. Machamer was made a member of the board of trustees of Heidelberg College.

She is past president of the American Association of University Women and is still active in that organization. She serves the Red Cross as nurse for its regular monthly blood bank in the undercroft of Old Trinity Church. She is a member of the board of trustees of the Betty Jane Rehabilitation Center of Tiffin and is also trustee for the Seits Fund for the relief of underprivileged children of the same city.

She is currently president of the Tiffin Board of Education, having served as a member of that board for ten years. During her term of membership, three elementary schools have been built and a new high school is on the drawing boards. As in so many communities, the population growth among youngsters has created a crisis in school building space that Mrs. Machamer has been more than helpful in solving. At the time of her election to the school board the great number of votes cast for her attested to her popularity among the children—a popularity that has grown with the passage of time.

Consecrated Faith

Everyone in Tiffin is proud of her continuing service to the public schools. Mention her name among Tiffinites and at once you hear: "Oh yes, Helena. What would Tiffin be without her? She is efficient in so many things and gives of herself so readily!"

Her minister, Dr. Kohler, is happy to confirm this high opinion of Mrs. Machamer: "It is an inspiration to have in a congregation a person of her ability and consecration.

"Having seen both happiness and sorrow in her personal life, her faith has been able to help her reach out and above her own life, serving as a foundation upon which she continues to build a happier, friendlier and more Christian community.

"Her advice is constantly sought; yet in her gracious manner she never imposes her will upon others."

The achievements of this charming, beloved woman of Tiffin mark her for what she has always been—a Christian influence for good wherever and in whatever capacity she has served.

FRANK O. KLAPP

Mr. Klapp is director of the department of publicity at Heidelberg College in Tiffin, Ohio. Photo by the Bruhl Studio in Tiffin.

Building the Church Program

VIII... CHRISTIAN EDUCATION IS FOR EVERYONE

FRANKLIN I. SHEEDER

CHRISTIAN education is church and home working together to make the Christian faith vital for those who are related to the Christian fellowship. It proceeds on the assumption that it makes a difference what a person believes and to what he is committed. It is to God in Christ that the Christian is ultimately committed, and to try honestly to live the quality of life that Jesus exemplified is the Christian's continuing purpose.

Formal Instruction

Christian education involves formal instruction and shared experience, loving concern and patient nurturing, growing in our own faith at the same time we are trying to help others grow in theirs, and a readiness to listen to the Holy Spirit, which directs in new and surprising ways those who are sensitive to its leading.

It is a simple but basic fact that the Christian faith demands involvement on the part of the believer. Without involvement there can be no learning in any real sense. Consequently there is no place for the mere spectator in the Christian fellowship. As the Apostle Paul put it: "We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

This poses one of the primary tasks of Christian education: to see that all persons who are in any way related to the church, or for whom the church assumes responsibility, are involved in its educational program. We must see to it that children, young people and adults are actively engaged in some aspect of the church's program of study, of discussion, of fellowship and of service.

It is a travesty of our faith to say that "the church school is for children and young people but not for adults." Christian education is for everyone and we need to get everyone involved in its program. One of the reasons why the church has not fulfilled its mission more adequately is because it has failed to enlist adults more widely in its program. The result has been spiritual illiteracy on a grand scale. It is important that in the United Church of Christ we emphasize the teaching function of the church and make certain that all our people are related in significant ways to its teaching ministry.

An effective program of Christian education will encourage church and home cooperation, develop an adequate understanding and use of the Bible, provide for continuous growth in Christian faith and experience, be concerned that persons know what the church is and does, make use of sound educational methods, provide group-graded materials for its people, see that a comprehensive leadership-development program is available to all who can benefit from it, interpret the specific program of the denomination to its constituents, unify the total church program and develop a world-wide outreach on the part of its people.

Fortunately the *Church Program and Budgets Builder,* distributed by the promotional agencies of the United Church of Christ, suggests ways in which such a program of Christian education can be realized in the local church.

Helpful Resources

On pages 19-31 of this helpful publication are listed resources and procedures that are designed to assist local church leaders in getting started on the road to self-improvement. Moreover, the educational agencies of the United Church of Christ—state, synodical and national—have competent staffs to serve our local churches in a variety of ways.

There is nothing more wholesome for a church to do than regularly to make a survey of its program to discover its strengths and its weaknesses. It is so easy for us, as individuals and as churches, to get into a rut and stay there until we have little desire left to try to get out and venture on untried ways. As someone remarked recently in referring to a church that he knew well: "The Christian education program is the same as it was at the beginning of the century." It is unnecessary to observe that this was not meant as a compliment.

What we need to do is to stab ourselves awake by making a careful evaluation of where we are in relation to where we ought to be. The next step is to do something about our condition. What is more, we must never allow ourselves to forget that we are followers of him who said: "I came that they may have life, and have it abundantly." To help our people achieve the abundant—that is, the complete — life is a goal worthy of our most dedicated efforts.

Dr. Sheeder is executive secretary of the E and R Board of Christian Education and Publication.

This article is the eighth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

(CC) DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for February 1959	$ 4,717.17
Income for 9 months ended February 28, 1959	$62,960.18

Secret Sources of Strength

HERE and there are people who, forced to live in situations that are obviously hostile, locate secret sources of strength and draw steadily on them. They master their environment and live victoriously.

Two centuries ago a woman of this type was living in New England. Her maiden name was Sarah Pierpont but she is better known by her married name—Sarah Edwards. This is her story.

Sarah's grandfather was Thomas Hooker, the man who founded the State of Connecticut. Her father was James Pierpont, the minister of the Congregational church in New Haven. During her girlhood, Sarah met a Yale student named Jonathan Edwards and they fell deeply in love. They were married in 1727 when Jonathan was 24 and Sarah was even younger.

Demanding Life

Shortly afterward they went by stagecoach to the little village of Northampton, Mass., where Jonathan was to be his grandfather's assistant in the local Congregational church. Had Sarah Edwards, making her wedding trip on what is now the College Highway, realized what the future held, she might well have turned back.

During her thirty-one years of married life she was destined to bear no fewer than eleven children. Furthermore, she was to discover that her husband, though a genius as a thinker, preacher and writer, was sadly lacking in practical skills. This meant that she had to assume far more than her fair share of the many burdens in the Edwards household. When, for example, her husband was ousted from the pulpit in Northampton, she and her daughters had to earn the cash the family needed by making embroideries and painting fans.

Then, when, a few months later, the Edwards family moved to the frontier village of Stockbridge, Sarah Edwards had to make most of the arrangements for that short but difficult journey.

In 1758 Jonathan Edwards received an unexpected invitation to become president of the small and struggling college in Princeton, N. J. Eager to escape from the isolation of Stockbridge, he hastily accepted the offer. Then he and his wife and their young children (Edwards was now 55 years old) made the journey to Princeton, with Mrs. Edwards planning and supervising the difficult trip. But less than two months after his inauguration as president of Princeton, Jonathan Edwards contracted smallpox and died. His death left his widow with the responsibility of supporting the younger children and doing so when her financial resources were pitifully small.

But was this unexpected and cruel disaster too much for her? Listen to the note she sent one of the older children only twelve days after her husband's death.

"My very dear child: What shall I say? A holy and a good God has covered our family with a dark cloud. O that we may kiss the rod and keep silent! God has made me adore his goodness that we had your father so long. We are all given to God: there I am and there I love to be. Your affectionate mother, Sarah Edwards."

Yes, there are people who, forced to face a desperate situation, locate sources of secret strength and survive. What are these sources of strength? There seem to be four of them.

The first is a group of fine personal ideals—ideals inherited, maybe, from earlier generations. From Thomas Hooker and from James Pierpont, Sarah Edwards had gained the ideal of unflinching heroism and now when her husband lay dead, that ideal gave her strength to carry on.

A second source of power is our daily work—that relentless succession of responsibilities that marches steadily toward us. Ralph Waldo Emerson once wrote: "Every man's task is his life preserver."

A third source of strength is the love of other people—particularly the love of a loyal mate. Sarah Pierpont and Jonathan Edwards had been devoted to each other ever since his college days. Throughout the long hard years in Northampton, in Stockbridge and in Princeton, their mutual affection had been for each of them a major source of power.

But Sarah Edwards' fourth and ultimate spiritual resource? It was from God—God himself—that she drew most of her power in the dark days of her life. "God is our refuge and strength, a very present help in trouble."

Now let me attempt to define, in simple and precise terms, the help that comes from God in the moments we need help most. Suppose at this very hour you are facing a difficult situation. Suppose you are praying desperately that God will give you aid. What is his aid? What forms does it assume?

New Perspective

First, God's help will come to you as a new inward quietness. Gradually or suddenly you will cease to be tense, confused. Then, after this new quietness, there will come a new perspective on your difficulties. Gradually or suddenly you will realize your problems are not insoluble. And then you will begin to catch glimpses of the ways in which they can be solved.

After the new quietness and the new perspective there will come new confidence and new strength. You will suddenly feel yourself ready to try again. This is God's help. These are the forms it assumes. This is the way it will come to you—come right now.

If you stand very still at a difficult hour
And wait for silence within,
You then will be led in wisdom and strength
Through a world of confusion and din.
If year after year you keep inwardly still
God will bring you the help that you ask.
In the silence he gives you will find what you need—
His wisdom, his strength, for each task.

JAMES GORDON GILKEY

Dr. Gilkey is minister emeritus of South Congregational Church in Springfield, Mass.

Helping children form a Christian image of Jesus

JULIA K. WILKE

"WHERE is Jesus?" asked 4-year-old Betty one Sunday morning when her teacher had finished telling her kindergarten class a simple story about Jesus' boyhood.

This is a deceptively simple question. Where is Jesus? And how can we answer this question for a young child who is just beginning to draw his own picture of Jesus?

Significant Criterion

There are two obviously "correct" answers, if "correctness" is the criterion we want to use. However, I suggest that "significance" be used as a criterion and that we look at the possible answers in the light of the purpose, the method and the goal of our work with young children in the church school.

Our purpose in children's work, as in all Christian education, is to provide nurture and guidance for children that they may grow in the Christian faith. To do this we provide buildings, professional and volunteer workers, curriculum materials and all the varied resources of our educational programs. One large part of our effort in Christian education is devoted to helping children draw or formulate a Christian picture of Jesus.

To assist in this effort, we draw on our knowledge of educational psychology—all we know about the growth and development of a child's mental capacities, ideas, skills and interests. Based on these insights, our methods are the tools we use in working toward an intangible goal, the achievement of which lies both in the future and in the hands of God.

Our hope is that each child entrusted to us will come to that point where, by his own decision, he will make a full and free commitment of his life to Jesus Christ, our Lord and Savior, and to the work of the kingdom of God. Of practical concern to those of us working in Christian education is that those who achieve this goal most readily are the ones who have succeeded in drawing a picture of Jesus meaningful for them.

And so we are brought back to Betty's question: "Where is Jesus?"

The first obviously "correct" answer is that Jesus is in heaven. But then comes the inevitable follow-up: "Where is heaven?"

Young children, we know, tend to think literally. The place where a person is, definitely, is a place. And a place is definitely located. So where is heaven? Up in the sky, perhaps behind the clouds? When we adults "look heavenward" in a spiritual sense, where do we actually look in physical fact? We look up, up toward the sky, up as though we would penetrate the mysteries that lie beyond the clouds. We use a form of bodily expression to symbolize where, to us, heaven is. Literally, we look up.

For many of us, the bodily act has a spiritual meaning. We are reasonably certain that heaven is a spiritual state of being, not a definitely located place. But the young child does not yet think in terms of the spiritual or symbolic. This understanding comes to him later, probably in his adolescent years.

We must conclude, then, that the most obviously correct answer — that Jesus is in heaven — is not a significant answer for young children. The hazard in using this simple answer is that a child may base his developing faith upon a misconception. And this misconception may persist into adult life.

As his world of knowledge and experience expands, his childish faith may come into conflict with his rational thinking. When this happens, he may compartmentalize his faith so that it has little relation to his daily life and bears little fruit in religious living. Or he may simply discard his childish faith and live in a religious vacuum. In either case, the goal of helping him to develop a vital, significant Christian faith has been lost.

Meaningless Symbolism

The second simple and "correct" answer is that Jesus is with God. After all, Jesus said repeatedly, according to the *Gospel according to John:* "I go to the Father."

The beautiful symbolism and the theological implications of this answer are meaningless to children. They tend not only to think literally but also to think in terms of their own limited experience. They have known men; they have known fathers; it is altogether logical, therefore, that they extend their limited experience to their thinking about Jesus and God.

The picture they draw of Jesus includes scenes of his babyhood, his boyhood home and his work as a friendly, helpful man whose love and concern for people show them something of God's love. Children must be introduced first to Jesus, the man, because they have seen men. The fortunate children among them have experienced the love and concern of a good father and have a solid base on which to build an understanding of the love of God, the Father.

(Continued on page 36)

Mrs. Wilke is the wife of Prof. Harvey Wilke (*see* United Church Herald *January 1)* of Purdue University. She is superintendent of the children's division of First Methodist Church in West Lafayette, Ind. Photo by Philip Gendreau, New York.

Home is the living laboratory of life and love

WILLIAM H. GENNÉ

In observance of Family Week, May 3-10

FLY OVER ANY city in our country and you will notice one feature common to all of them. Every city is surrounded by new developments, with row upon row of bright new houses.

Despite all of our rapid social change, we are the most marrying and the most home-owning country in the world. Even most of our divorcees tend to remarry, which means that despite one or more failures they still believe in marriage and want to try it again.

In his thought-provoking book *Love and Conflict,* Gibson Winter has described well all of the pressures and strains that assail the family from within and without. He is, nevertheless, sure that the family will survive as the last bastion of meaningful personal relationships in our contemporary society.

How can the church minister in a meaningful way to families today?

It is difficult to know where to begin in the spiral of the succeeding generations. Should we begin with children and youth, looking toward the next generation of homemakers? Or should we begin with parents and try to change their ways right now? Perhaps we can get a clue from the nature of the family itself.

As James Lee Ellenwood has pointed out in his delightful book *There's No Place Like Home,* our families are the most illogical, unreasonable grouping we have. The only two people who had anything to say about it in the first place were the husband and wife. All the in-laws and relations came with the bargain and the children had nothing at all to say about who their parents were going to be.

In the family are large and small, old and young, with a variety of interests and capabilities. It is no wonder there is often confusion and sometimes conflict bordering on chaos in the normal family where individuals think and act for themselves. The mystery is that God in his infinite wisdom causes babies to be born in families, in the care of two amateurs. God does not entrust the newborn to the schools and the teachers, nor even to the church and the preachers. Instead he places him in the midst of this whirlpool of varying ages and interests because he knew all along what science has only recently discovered—that individuals grow best in families.

It is in the midst of the conflicting interests in the average family that children learn not only consideration for others but courage, joy, suffering, forgiveness, mercy and, above all, the true meaning of love. In the intimate interaction of persons, all sharing the responsibilities and the freedom of family life, children see (or should see) how adults act in the different circumstances of life. The home is the living laboratory of life and love.

In this all too brief and generalized description of the nature of families we can catch a clue to God's purposes in establishing families. We might state these briefly as follows:

1. To provide a haven of companionship and communion at life's deepest and most significant level;

2. To provide a home into which babies can be born and nurtured into adulthood—physically, mentally, emotionally, socially, spiritually and in every other aspect toward becoming a whole person.

Both of these purposes imply continual growth. We might say that growth is the fundamental characteristic of the "successful" family. This, of course, is in sharp contrast with the prevailing culture that places so much stress on happiness.

Happiness is not a goal or purpose of marriage. It is the emotional feeling that comes when we have successfully

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Mr. Genné is director of the Department of Family Life of the National Council of Churches. Illustration by courtesy of the National Sculpture Society, New York.

fulfilled the purposes or achieved the goals of marriage and family life. Unless a couple is skillful enough to accomplish the step-by-step fulfillment that leads toward these goals, they may never know genuine happiness.

Family Unit

Growth always involves growing pains. To move into any new situation means that there will be periods of uncomfortable uncertainty. There will be new skills to learn, old attitudes to cast off and new ones to adopt, experiments to make, and failures and mistakes to overcome. In real life people just do not get married and automatically "live happily ever after." As someone has said, the wedding is a ceremony but marriage is an achievement.

If we understand the purposes of God in somewhat this fashion, what does it imply for the ministry of the church?

We do not have to accept the alternative of working either with youth or with parents that we suggested earlier. We can take the family as a unit and help all its members understand the following basic facts:

1. Life is growth. God wants us to grow—all of us, adults as well as children. Adults grow best when they try to understand and meet the needs of children.

2. Growth means change—gaining new information, attitudes and skills at every stage along the way.

3. Change means conflict. Some will always move faster than others. There will always be the clash of ideas and interests. 4. Conflict should be recognized as a challenge — not denied and suppressed as something shameful. Conflict can be handled constructively so that respect, admiration and affection are increased rather than diminished. 5. The constructive handling of conflict involves courage, honesty, sacrifice, justice, forgiveness, mercy and love. As Bishop G. Bromley Oxnam has said: "Home is where the ultimates of our faith become intimate." 6. The forgiving, redemptive, creative family life built around the continued growth of all members of the family is our deepest, fullest and best experience of the kingdom of God's love on earth.

7. As the church helps families achieve this quality of love and unites them in a "family of families" (including the unmarried and the widowed), it moves toward the fulfillment of its function as a church.

The foregoing statement of fundamentals is so brief as to be misleading. For instance item 2 includes helping adolescents understand themselves as they develop into adulthood. And this includes the five main problems of the adolescent:

(1) Coming to terms with the maturing body; (2) coming to terms with the opposite sex; (3) developing vocational choice and moving toward economic independence; (4) establishing one's adulthood and independence from parents; (5) developing a philosophy of life, a living faith.

A similar statement of specific developmental tasks could be listed for each stage in the development of everybody in the family: the engaged couple, the newly weds, the new parents, the parents of school-agers, of teen-agers, the in-laws, the grandparents and the widowed. This has been excellently done by Evelyn Millis Duvall in her book *Family Development* (Lippincott, 1957).

In like manner each of our seven basic points can be elaborated into a whole series of specific program items in developing the churches' ministry to families. Church-school classes, youth fellowships, couples' clubs, official boards and the pulpit are all channels for performing this ministry. Newer program opportunities such as family camps, family-at-home nights and neighborhood groups can all be utilized.

Meaningful Ministry

There is, however, one caution I feel constrained to mention. Unless this caution is rightly understood it can wreck any significant ministry to families: We must guard against institutional self-centeredness. There are many subtle and some not so subtle ways in which the churches are exploiting the universal interest in sex, marriage and family life to their own advantage.

On the other hand, the church that truly ministers to its people where they live—in their homes and on their jobs —will find their gratitude and joy flowing in loyalty toward that church.

Family Week, May 3-10, is an appropriate time for churches to re-examine their ministry to families. A thoughtful re-evaluation will probably open many new vistas of service and growth.

Of this we can be sure: people are interested in home life. When they become convinced that the church has a meaningful ministry to strengthen and enrich it, they will respond. They will not respond to exhortation and certainly not to scolding about how often they should attend church. They will respond to the church that reaches out in a genuine ministry to help them grow more truly Christian in their home life.

A Prayer for the Family

Almighty God, we commend to thee all who have a place in our hearts and sympathies; all who are joined to us by the sacred ties of kindred, friendship and love; all little children who are dear to us; all who help us to a faithful life and whose spirit turns our duties into love. Keep them and pour upon them the continual dew of thy blessing; through Jesus Christ. *Amen. (A Book of Worship)*

Seated at table are seminar leaders Stowe, Akahoshi, Shrader and Guruswamy.

Kansas laymen discuss their international role

MARY P. HARRINGTON

DURING the remainder of the twentieth century, the all-important question is: Will the West aid and work on the basis of equality with the colonial people who make up two-thirds of the world's population?"

With these words the Rev. Ralph R. Shrader, project secretary of the Congregational Christian Missions Council, opened the ninth International Seminar for Laymen sponsored by the American Board of Commissioners for Foreign Missions at Central Congregational Church in Topeka, Kansas, March 6-8.

World-Wide Concerns

If we answer "swiftly and adequately," said Mr. Shrader, dean of the seminar, Asia, Africa and the Middle East "may even at this late hour align themselves with the West." But if the answer is negative, "the awakening nations will feel they have no alternative but to yield to tempting promises, economic aid and military assistance being pressed on them by the Russians."

Approximately forty key leaders of the Kansas Laymen's Fellowship, representing almost that many churches, also heard the Rev. Dr. David M. Stowe, educational secretary of the American Board, Prakasam Robert Guruswamy, a leading lay preacher of India, and Dr. Susumu Akahoshi, chief surgeon of a Japanese tuberculosis sanatorium, who is studying religion and health this year at Chicago Theological Seminary. Having come from the Toshiba Rinkan Sanatorium near Tokyo, he is in America under the auspices of the Board of International Missions of the Evangelical and Reformed Church.

Mr. Guruswamy, a regional secretary of the National Christian Council of India, is a world church fellow at Chicago Theological Seminary this year.

The laymen considered a list of "characteristics of our age." In their findings they declared that "the rapid social changes, the rise of nationalism and imminence of the population explosion in many areas of the world" make "the program of *Our Christian World Mission* most urgent . . . more critical and demanding than at any time within the knowledge of members of this group."

Before his arrival each delegate had completed a recommended reading assignment — sections of the Bible, articles, reports and books. And each had submitted a list of questions and problems he wanted discussed. He had volunteered, if he wished to, to be a discussion-group leader or to be one of the four who would conduct one of the several worship services.

Held from coast to coast, these International Seminars for Laymen represent a dream of Ralph Shrader come true. And what happened at Topeka? Led by Charles Armstrong, state laymen's president, these laymen declared unanimously that "mere pronouncements of attitudes on social problems are a travesty!" They insisted that men "imbued with a sense of responsibility must work to interest those who do not yet feel the urgency of *Our Christian World Mission.*"

Home Church Support

Resolving to return home and "use every available means to gain greater interest in and greater support for missions," they voted unanimously to "communicate our concern, as soon as possible, to each organized group in our home church." Still further, they each agreed to "offer to organize a group or to act as chairman of a committee or to promote in any other manner a continuing study" within their own church of *Our Christian World Mission.*

The Rev. L. Merle Rymph, superintendent of the Kansas Congregational and Christian Conference, which with the Laymen's Fellowship cooperated in sponsoring the seminar, conducted the closing communion service. Mrs. Rymph was in charge of registrations. The host, the Rev. Ned Burr McKenney, opened and closed the seminar with prayer.

Mrs. Harrington is manager of the Midwest office of the UCC Office of Communication. Photo by Kent Lyle Photographs.

Is your minister going to a pastors' school?

WILLIAM A. LEATH

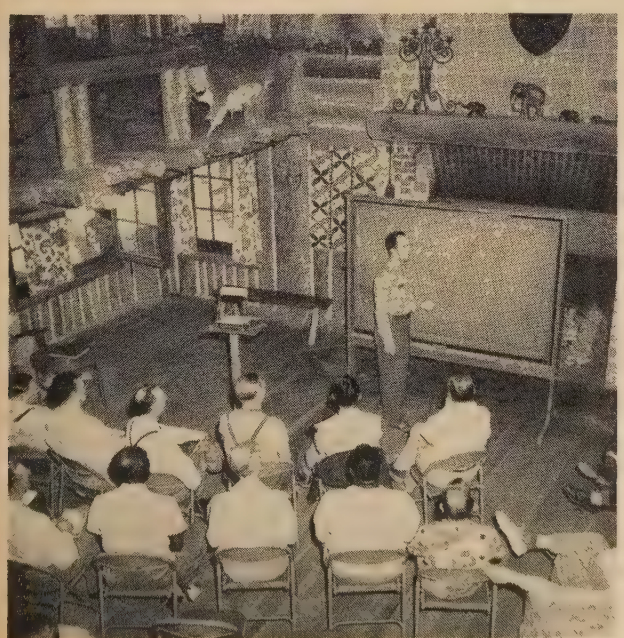
THIS summer in July, the CC Board of Home Missions will conduct two regional schools for both E and R and CC ministers: the Eastern Pastors' School at Deering, N. H. and the Western Pastors' School at La Foret in eastern Colorado. Fifty ministers are accepted at each of these schools and expenses for travel, housing and tuition are met largely by a special fund set aside for this purpose.

Ideal Conditions

These schools were first established by Dr. William F. Frazier twenty years ago to provide opportunities for study, worship and fellowship under as nearly ideal conditions as possible. Deering has a three-week program; La Foret runs for four weeks. Both schools were filled to capacity last summer and there was a sizable waiting list.

It was with some misgivings that I decided to attend the school at La Foret last summer. It meant giving up a large portion of a much-needed vacation, being away from my family at a greatly cherished time and learning how to live with a group of ministers of various ages and backgrounds for several weeks. It also meant a strenuous regime of study after a year that had been crowded with the usual routines of an inner-city minister's life. I had always spent a large part of my summers studying and getting the coming year of preaching outlined. But I had always worked under my own steam and at my own pace. I realized that at La Foret things would be different and I wasn't at all sure I would like it.

Such reservations turned out to be needless. I came away far more enriched by the experience than I had believed possible. I discovered that a more-or-less Spartan regime was good for soul and body. I found that there is no finer fellowship anywhere than that of the ministers I met at La Foret. They came from twenty states and the Hawaiian Islands. Some were city-church pastors. Others were from towns and city suburbs and there was a fairly large number of men from small towns and rural areas. Just a few of us came from east of the Mississippi River, for this was a school for Western pastors. A few "Easterners" were accepted so that our friends from the West could get some insight into whatever the Eastern way of doing things may be. We actually found from the outset that there was scant difference between us, that we looked at religion and life in not too dissimilar ways. It was true that some were old-fashioned liberals and still others neo-orthodox or downright conservative. These differences, however, appeared to have little to do with the part of the country from which one hailed.



The lodge at La Foret becomes a classroom for course in theology led by Yale professor Julian N. Hartt.

A day at La Foret went like this: the rising bell was at 6:30 though there were always some who got up at the crack of dawn to enjoy the coming of daylight in that beautiful Colorado mountain country. Matins were conducted in the Spanish Mission Chapel at 7. Then came breakfast followed by a quick policing of the cabins. The first class began at 8:50 and, after the inevitable coffee hour, was followed by the second class. There was a study hour and lunch was served at 12:30. The afternoon was also a busy time with a study period from 2 to 4 that was followed by another class. The recreation period each day came between 5 and 6. Dinner was at 6:30 after which came the vesper service conducted by members of the student body. There was some kind of meeting or service each night at Ponderosa Lodge, the main assembly hall of the camp. The day came to its close with "lights out" at 10:30.

Stimulating Study

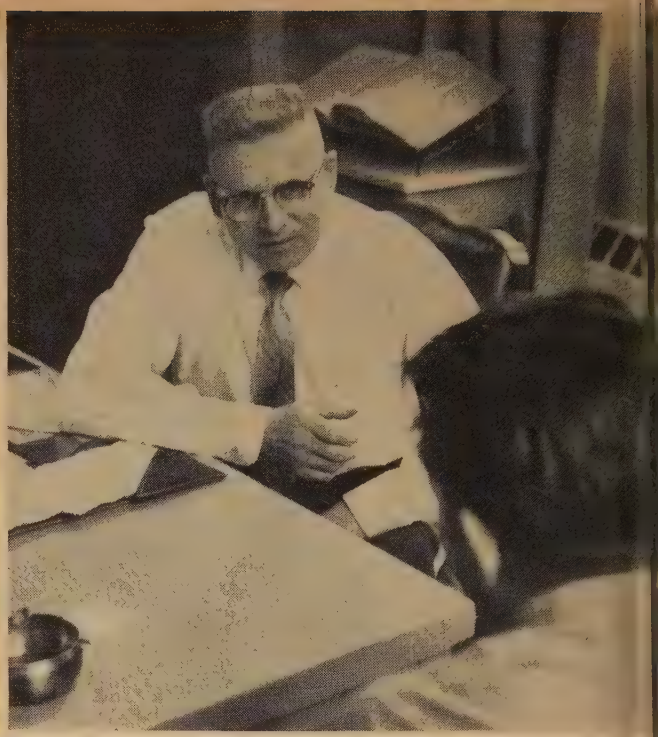
There was an excellent faculty. Several members were there throughout July and all of them were there at least two weeks, providing stimulus for study and inspiration. The courses offered were wide-ranging, giving insight into theology, Bible study, worship, pastoral counseling, Christian education and homiletics. Among the faculty members last summer were: Nels F. S. Ferré, Otis A. Maxfield, Allen G. Wehrli, Vere V. Loper, William F. Frazier, Vernon A. Loescher, Henry Smith Leiper and Merle L. Easton.

Presiding over the school as dean was Dr. Stanley U. North, general secretary of the CC Division of Church Extension and Evangelism. A veteran of summer conferences and camps, he is responsible to a large degree for the high morale and dedicated study that are characteristic of La Foret.

So runs a hasty and inadequate account of one man's experience at La Foret. He came away convinced of the worth of such a school and sorry that he had waited so long to attend. He would urge any similar doubters to lay aside their doubts and go this summer—to La Foret or Deering—and see for themselves. If they plan to do so, they had better apply right away!

Dr. Leath is minister of Euclid Avenue Congregational Church in Cleveland, Ohio. Photo by courtesy of Dr. Stanley U. North.

THE CHURCH FACES A NEW FRONTIER



WILLIAM F. ROGERS

ANNABELLE was a convalescent patient in a mental hospital and she asked to see a chaplain. Her first question was: "What do you mean when you say 'God is love'?" She went on to say that all of her life she had thought of God as being very strict and stern. He was critical of her behavior and would punish her for her mistakes, she said. Even though she had done her best she had never been able to live up to God's demands and she knew her situation was hopeless. She had felt that it would be impossible for her to please God.

Spiritual Needs

She had considered her hospitalization as part of her punishment by God, she told the chaplain. But then she went on to say that her hospital experience had shown her how wrong her concept of God had been. Maybe he wasn't as stern as she had thought. Maybe there was some hope for her after all.

Following that visit the patient and the chaplain talked on many occasions about God and what he requires of us. They talked about the implications of the gospel for the forgiveness of sins and for the reconstruction and fulfillment of one's life.

Soon Annabelle left the hospital to face the world with a hope and a courage she had never known before. Because there was a trained chaplain available during her stay at the hospital and particularly when she was trying to reconstruct her basic patterns for meeting life, she left better prepared than she had ever been before to live a full and useful life.

In our nation, one-half of the 1,600,000 patients in hospitals are mental patients. But whatever the reason for their hospitalization these are all people with spiritual needs. In one sense their needs are the same—they need pastoral care. Some of these are people in crises who have intensified need for spiritual care.

In a real way illness isolates the individual so that his spiritual needs are not only amplified but are intensely personal. The Christian who has felt that his faith was adequate may still come to wonder, in a time of stress, if it is as vital as he had thought.

On the other hand, the person who had been religiously indifferent may find under the shock of an emergency that he needs the spiritual resources he had previously ignored.

The hospital chaplain sees many people. There are those who have been going along well and then are shaken by the sudden violence of an accident, which leaves them with a complete loss of self-confidence. The young mother who has just given birth to her first child often finds herself suddenly overwhelmed by feelings of inadequacy.

The senile patient has to face the fact that he is no longer able to do all the things he once did. He can no longer earn a living or do creative work. Often this requires a complete reorientation of his attitude toward life and the development of a different concept of self and what makes life important.

Guilt Feelings

The dying person who gradually comes to the realization that there is no hope for recovery often needs to wrestle with the meaning of death.

Patients who are physically ill are often beset by problems of the spirit. Guilt feelings, which have been repressed by active work and recreation programs, may break through awareness when illness gives the patient time to look back. The illness itself may be conceived of as punishment for sin and the patient either feels a need for forgiveness or resentment for being unjustly punished. "Why is God doing this to me?" Can life become more meaningful and creative in the future? What things in life are really important?

Many patients in a mental hospital experience great need for spiritual help in their time of stress. For those who recognize that they have lost control of

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Dr. Rogers, a CC clergyman, is Chief of Chaplains at State Hospital No. 1 in Fulton, Mo. Photos by Three Lions, New York.

themselves, hospitalization can be a frightening experience. Some can express their fear and bewilderment in religious terms while others grope for words to convey their need for help. Their distress often encompasses a basic search for the meaning of life or the value of one's being. It raises questions as to the nature of the universe and one's place in it.

Vital Relationship

Very often, also, the mentally ill have need to deal with their sins, either real or fancied, not only to find forgiveness but a new adjustment to life. In all cases, acute and chronic alike, a larger percentage of the mentally ill patients finds the worship service with prayers and hymns, scripture readings, sermon and sacrament meaningful. These help patients, as they help us all, to keep vital in their relationship to God. For the mentally ill, these ministrations have further value in that they are ties with the home community and the Christian fellowship.

The spiritual needs of the physically and mentally ill — and of men and women confined to penal institutions— constitute a real opportunity and a real challenge to the churches. In an increasing number of hospitals and prisons there is provision for meeting these needs. Trained chaplains who have studied psychology as well as theology, who have learned to counsel as well as to preach, and who have served an internship under an accredited chaplain are more and more being employed. Nevertheless, for the majority of the institutionalized this ministry is not available. There are not enough qualified chaplains to fill the positions available and many administrations have not yet seen the need. What is even more disconcerting is that the vast majority of the people in our churches have not yet understood the need.

To a large extent the progress that has been made in developing hospital chaplaincies has been the result of work by a relatively small group of men — chaplains on the one hand and members of the medical profession and hospital administration on the other. Christian doctors often are the ones who are most acutely aware of benefits that the patient can receive from an adequately trained chaplain. Gradually men are being recruited who are willing to spend the extra time necessary to prepare for this specialized ministry.

Some denominations have made progress in establishing a program of ministering to patients in hospitals. In some areas, councils of churches have played an active role in starting and carrying on this ministry. In the Congregational Christian fellowship, however, men who have responded to the call of the hospital chaplaincy have been very much on their own. To the knowledge of this writer no denominational literature has ever before carried any word about this work.

All of this is changing. A list of denominational men working as accredited chaplains in institutions has been accumulated. And the chaplains from the two branches of the United Church of Christ have been brought together in an informal chaplains' fellowship. These are heartening signs and promise well for the future concern of our churches for the institutionalized people of our nation.

Abundant Life

It is to be hoped that in the United Church of Christ the Department of the Ministry will make provision for a ministry to people in institutions, including those in penal institutions as well as hospitals. (The subject was discussed at a recent meeting of the Joint Commission on Church and Ministry of the United Church of Christ. *Ed.*)

It is my earnest prayer that the members of the United Church of Christ will give heed to the Master's call to visit the sick and the imprisoned. Thus may the compassion of our Lord be made real to men and women in their time of deepest need. Thus can the hope of redemption and the promise of abundant life become real to all who are searching for greater spiritual fulfillment.

*Are our numbers outrunning our resources?**

The so-called population explosion, as indicated in earlier contributions in *United Church Herald,* threatens millions of people, now on earth and yet unborn, with deepening misery and with loss of human dignity.

Alvah W. Sulloway, author of *Birth Control and Catholic Doctrine,* published April 19, presents the Roman Catholic position on birth control with documented care and remarkable skill. Mr. Sulloway, a young Harvard-trained Connecticut attorney, was received into church membership while a student at St. Paul's School by this co-editor.

Aldous Huxley, author of the preface to Mr. Sulloway's book, is a distinguished English novelist, poet and essayist. He is the grandson of Thomas Huxley, famous English biologist, and brother of Sir Julian Huxley, renowned authority on genetics. AVM

ALDOUS HUXLEY

WHILE I was reading the typescript of Mr. Sulloway's book, the postman delivered at my door a summary of the most recent report of the World Health Organization. Part of this report was devoted to the present plight of Indonesia, and particularly of the once paradisal island of Java, where 55,000,000 unfortunate people now live and multiply on 55,000 square miles of mountainous territory.

Population Explosion

Before the Second World War the island's capital, Jakarta, had a population of about 400,000. Today the population of Jakarta is almost 3,000,000, with a density in the more populous quarters of more than 170,000 persons to the square mile—most of them under 30 and extremely prolific. (Their birth rate is forty-five per thousand.)

As in Calcutta, where a million persons must sleep every night on the streets, many of these Indonesian families have no home and are forced to live as squatters. Meanwhile the population of Asia as a whole is increasing at the rate of 24,000,000 a year and will probably double itself before the end of the century.

It was against this background of present misery and impending disaster that I read Mr. Sulloway's book, which is a model of its kind—well documented, well argued, clearly written. He gives us the history of the Roman Catholic attitude toward birth control; he sets forth the arguments by which the church's pronouncements have been supported; and he subjects those arguments to logical analysis and intelligent criticism. It is a task that was well worth undertaking and that he has carried out with remarkable skill.

Uncontrolled fertility threatens thousands of millions of persons now on earth—thousands of millions yet unborn—with a life sentence to deepening misery, with loss of liberty and human dignity, with famine, pestilence, war and enslavement—and all the help we get from the theologians is a discourse on the horrors of onanism. Very edifying, no doubt, but not particularly helpful.

To preserve mankind from the fate which uncontrolled fertility is now preparing for it will require all the charity and goodwill, all the informed intelligence, all the material, technological, scientific and spiritual resources now available or likely to be available in the future. And time, let us always remember, is against us. The longer we wait, the harder it will be to save ourselves from biological, social and individual disaster.

Religion is an organized concern with human destiny—the destiny of the individual (personal salvation) and the destiny of the species (the establishment upon earth of the kingdom of God). Yet in the face of this most serious problem ever to confront the human species—the problem of vast and explosively increasing populations—the Roman Catholic Church seems to be ignoring religion's responsibility for our collective destiny.

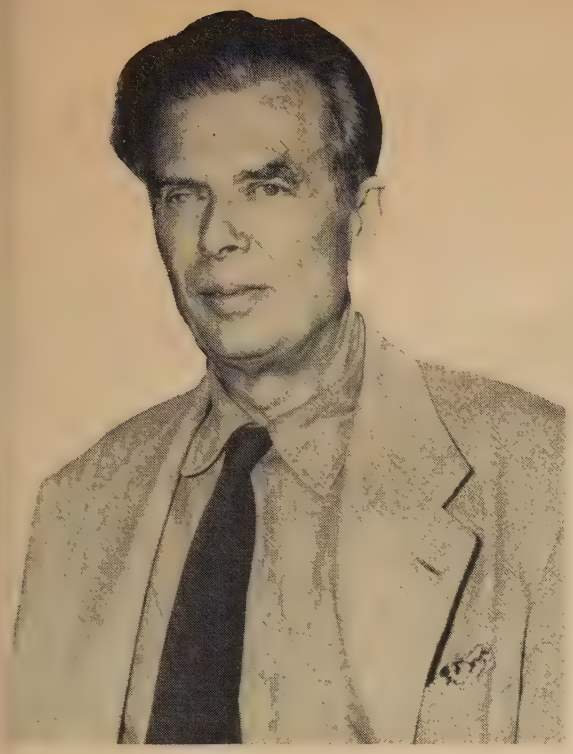
Human beings have become their own Martian enemies and in their desperate effort merely to feed, clothe, house and transport their growing numbers are ravaging the planet like a horde of ruthless invaders from outer space, bent only on destruction. In a small way, of course, men have always treated their habitat in this insanely destructive manner.

Increasing Erosion

"*Les forêts,*" wrote Chateaubriand after a visit to the Near East, "*precèdent les peuples, les deserts les suivent.*" Civilizations are preceded by the forest, succeeded by the desert. What is novel in our present situation is the vastness of the scale. The numbers involved are unprecedentedly large and growing with unprecedented rapidity. In consequence, the transformation of forest into desert, pasture into bad lands, wheat fields into blowing dust is happening in many more places than ever before in human history. At the same time, the cities of teeming Asia and Africa grow ever larger and their slums more sub-humanly squalid. Meanwhile the theologians of the Roman Church spend their energies trying to rationalize the first ten verses of the thirty-eighth chapter of *Genesis.*

But we may console ourselves with the thought that things are not as bad

*See *Birth Control and Catholic Doctrine* by Alvah W. Sulloway, published by Beacon Press, Boston, Mass. and priced at $3.95. The photo is by Wide World.



Aldous Huxley

as they were only twenty years ago. Before 1932 the theologians agreed with the Communists in denying the very existence of a population problem and condemned the very idea of birth control by any means save that of continence. But in that dismal year of slump, Knaus in Austria and Ogino in Japan independently discovered that there are only a few days in each month when a woman can conceive. The remaining days constitute what came to be popularly (and how significantly!) known as the "safe period." This discovery made possible a "natural" method of birth control.

Theological Change

With the acceptance of the rhythm method of birth control came a welcome change in theological opinion. "Catholic literature before 1932," writes Mr. Sulloway, "found few medical reasons for any kind of family limitation. After 1932 such medical reasons justify the separation of intercourse from parenthood."

Even the economic and social reasons for limiting births now came to be recognized. Mr. Sulloway quotes the following from the Koch-Preuss *Handbook of Moral Theology*. "Generally speaking married couples have not the right to bring into the world children whom they are unable to support."

It would seem, then, that the dispute between the theologians of the Roman Catholic Church and the advocates of contraception has now narrowed down to a question of method. Both parties advocate birth control; but whereas the theologians insist that only the rhythm method may be used for achieving the desired divorce between intercourse and parenthood, the members of the second group (and they include theologians of most Protestant denominations and representatives of the Hindu, Buddhist, Mohammedan and Jewish faiths) can see no moral or religious objection to the employment of chemical and mechanical techniques. It is to be hoped that some new scientific discovery, comparable to that of Knaus and Ogino, may bridge the methodological gap and so make possible a concerted, world-wide attempt to solve the appalling problem that now faces mankind. To solve this problem is not going to be easy; for it is simultaneously a problem in ecology and biochemistry, in economics and social anthropology, in individual psychology, ethics and religion.

The perfect contraceptive has yet to be discovered. When it is . . . millions will have to be persuaded by appropriate educational methods to use it.

But even if this educational campaign were to be completely successful and the birth rate were to be reduced overnight by a factor, let us say, of 20 per cent, the problem would not be immediately solved. In spite of such a reduction, the nightmare of numbers outrunning resources would persist over a long period and would remain a fertile source of personal misery, social confusion and political unrest.

Nature is a system of give-and-take, of delicate balances among innumerable factors. To upset the balance at any point of the system is to court disaster. Sooner or later, breaches of the Law of Equilibrium are followed by condign punishment. This punishment is visited on the innocent as well as the guilty, and sometimes on the innocent alone for it often happens that those guilty of upsetting the balance of nature need not suffer for their own offense; it is their children and their children's children who pay for their cosmic immorality.

Any religion that aspires to live up to its responsibility for human destiny must incorporate into its system of beliefs a theology and an ethic governing man's relations to nature.

The Golden Rule applies to our dealings with plants and animals and with the planet on which we all must live just as surely as it applies to our dealings with other human beings. Do as you would be done by. If you hope to be treated well by nature and to live in accord with what theologians call the divine purpose, you must treat nature well and obey the Law of Equilibrium.

Ecological Balance

The medieval Christian doctrine that animals have no souls and may therefore be treated as things is not only profoundly immoral; it is also profoundly stupid. Not only do human beings have no right to treat even things as things, but things (the natural objects that surround us) should be treated as the integral parts of a living whole, as cells in the great cosmic body of which we also are members.

If we choose to upset the ecological balance by burning the forests, by overgrazing the mountains, by applying unsuitable agricultural methods to the prairie, we and our children will be punished by erosion, dust storms and a sterile soil. And if we choose to upset the general ecological balance of the planet by practicing intensive death control without at the same time practicing intensive birth control, we and our children and our children's children, "to the third and fourth generation of them that hate Me," will infallibly be punished by malnutrition, by world-wide famine, by promiscuous overcrowding in slums even worse than those of present-day Calcutta and Jakarta, by chronic political unrest, chronic war and enslavement under totalitarian systems of government.

There should be no difficulty in expressing these simple ideas in terms of any of the current theologies—Catholic, Protestant, Moslem, Jewish, Marxist, Hindu, Buddhist or Taoist. And the sooner they are given a persuasive theological expression, the better. The task is immensely difficult and time, as I have said, is against us.

NEWS

EDEN SEMINARY CONVOCATION HEARS AFRICAN

Ed Beekman

DR. CHRISTIAN BAËTA of Ghana, West Africa was one of the featured lecturers at the twenty-fifth annual convocation at Eden Theological Seminary, Webster Groves, Mo. last month. Dr. Baëta is currently the Henry W. Luce visiting professor of world Christianity at Union Theological Seminary, New York City.

Taking as his general theme "The church in changing Africa," Dr. Baëta paid high tribute to the services rendered during more than a century by German, Scottish and American missionaries working on the Gold Coast of West Africa. He also reported on the leadership that the African church is now prepared to give during the critical transitional period from colonialism to independence.

Dr. Baëta is a minister of the Evangelical Presbyterian Church of Ghana, with which the missionaries of the Evangelical and Reformed Church working in the Trans-Volta region of Ghana are associated. For this year he is on furlough from his position as professor of religion and chaplain at University College near Accra.

Also lecturing at the convocation was Dr. R. B. Y. Scott, a member of the department of religion at Princeton University. Prof. Scott gave a series of four lectures on the Wisdom Writings of the Old Testament. Formerly a professor of Old Testament language and literature at McGill University in Toronto, Dr. Scott is one of the contributors to the "Interpreter's Bible" and author of *Treasures from Judaean Caves* published in 1955.

The third convocation lecturer was Dr. Douglas V. Steere, well-known leader in the Society of Friends and professor of philosophy at Haverford College in Haverford, Pa. He spoke on the general theme "On apprehending God."

The photo shows the three lecturers in conference with Dr. Frederick W. Schroeder, president of Eden Seminary. *Left to right:* Dr. Scott, Dr. Steere, Dr. Baëta and Dr. Schroeder.

NEW YORK CONGREGATIONAL LAYMAN HONORED

La Prensa

LEONARD W. MAYO, a Congregational Christian layman who is executive director of the Association for the Aid of Crippled Children, recently received the New York City Mission Society's Good Neighbor Award. Dr. Kenneth D. Miller, former executive director of the society, presented the citation (*see photo*).

Mr. Mayo was cited as one who "has joined the teachings of the Master who loved children with the best contemporary insights of the professions and sciences devoted to human welfare, to the end that every child may have the opportunity to grow strong in body, mind and spirit."

Believed to be the oldest religious welfare organization in the metropolitan area, the New York City Mission Society, which is supported by CC and E and R congregations among others, last year ministered to 500,000 underprivileged people.

MISSIONS TREASURER HONORED ON RETIREMENT

Lenscraft

A TESTIMONIAL dinner for Dr. Harold B. Belcher, retiring eighth treasurer of the 150-year-old American Board of Commissioners for Foreign Missions, and Mrs. Belcher was held on March 30, at Old South Church, Boston. The dinner commemorated Dr. Belcher's forty-five years of service with the American Board, overseas agency of the Congregational Christian churches and oldest missionary society in America. Loomis Patrick, chairman of the Prudential Committee, governing body of the American Board, presided. Speakers included Dr. Alford Carleton, executive vice president of the board; Dr. Earle H. Ballou, executive secretary of the Congregational Christian Service Committee, and Dr. Henry Smith Leiper, recently retired executive secretary of the CC Missions Council.

Appointed treasurer in 1931 at the height of the depression, Dr. Belcher's first task was to make it financially possible for mission stations to remain open despite the necessary reduction in expenditures. Largely due to his efforts, none of the board's ninety-seven stations around the world was forced to close.

In 1958 the Prudential Committee voted the largest budget in its history, $2,278,665. The board has 363 missionaries and 12,000 national leaders working in nearly a thousand schools, hospitals, social service centers and churches in fourteen countries.

During the past year Dr. Belcher has been with the board in an advisory capacity. Carl H. Holdridge was appointed Dr. Belcher's successor in October 1957. Dr. Belcher will continue as treasurer of many allied institutions of the American Board, including the Walker Missionary Home in Auburndale, Mass., the Congregational Christian Service Committee and the Missions Council. The photo shows Dr. and Mrs. Belcher with Dr. Carleton (*left*) and Loomis Patrick. Letters of tribute to Dr. Belcher from friends around the world have come to the American Board office.

TEXAS CHURCH HOLDS WEEKDAY KINDERGARTEN

Sammy Gold

IN A section of Corpus Christi, Tex. where the Evangelical and Reformed Church is not well known, St. Paul's weekday kindergarten has given us our best public-relations program," writes the Rev. Edward A. Mayer, pastor of St. Paul's Church.

The readiness of the church to meet a need at a time when the public schools are unable to keep up with the demands of a rapidly expanding community has won enthusiastic approval. Beginning five years ago with nine pupils, the church kindergarten now enrolls forty-eight pupils under three teachers. Next fall's enrollment is already completed.

Mrs. Edward A. Mayer (*see photo*) serves as principal and one of the teachers. She is assisted by Mrs. Melvin Hertel and Mrs. G. W. Perry, members of St. Paul's. The administration is entirely in the hands of the church council and the staff.

Continued on next page ▸

BELLWOOD, ILLINOIS CHURCH CONSECRATES SANCTUARY

D. Schecter

PEACE Evangelical and Reformed Church of Bellwood, Ill., oldest Protestant congregation in this rapidly growing Chicago suburb, recently dedicated its new $300,000 church and educational building. The new structure replaces the congregation's fifty-seven-year-old original building erected shortly after its organization in 1901.

The exterior of the church is finished in lannon stone and glass. All of the nave windows are of stained glass and depict incidents in the life of Jesus and his disciples.

The chancel is dominated by an eighteen-foot cross (*see photo*) placed against a limestone wall carved with a symbolic Tree of Life that extends the entire fifty-foot height of the chancel wall. Seven triangles bearing biblical symbols have been set into the limestone "branches" at regular intervals. The altar is done in an unusually striking dark green marble.

The new sanctuary has a seating capacity of approximately 450 people.

The ranch-style educational wing includes six permanent and seven temporary classrooms. Also in this portion of the building are a social hall accommodating 250 diners, a kitchen, two offices, a choir room and other facilities.

The Rev. Robert A. Happel, field secretary for the E and R Commission on Evangelism, was the featured speaker at the first dedicatory service on March 1. Other participants included Dr. Karl Meyer, administrator of Chicago's Evangelical Hospital, Richard Brinkhoff, Peace Church's youth adviser, and the pastor, the Rev. Edward L. Kohlmann.

At later services dedicatory messages were brought by Dr. William L. Rest of Chicago, president of North Illinois Synod; the Rev. Carl W. Berger, pastor of the neighboring First E and R Church of Forest Park, Ill.; and the Rev. Robert T. Fauth, pastor of Peace Memorial E and R Church, Chicago. Included in the program was the dedication of the new $26,000 pipe organ, with James Thunder, music director, at the keyboard.

DEDICATION SERVICE FOR WOMAN'S GIFT

WOMEN played a predominant role in a recent Sunday morning worship service at the Watchung Avenue Congregational Church of Upper Montclair, N. J. The occasion was the dedication of the Woman's Gift, an individual sacrificial offering accumulated throughout the year by members of Women's Fellowship groups across the country.

In many churches the presentation and dedication of the Woman's Gift takes place at the regular monthly meeting of the Women's Fellowship. In a growing number of churches, however, the Sunday morning service is given over to this observance.

At the Watchung Avenue Church, for instance, women led the service, assisted as ushers and presented special music. Dr. Mary Ely Lyman, professor emeritus of English Bible at Union Theological Seminary in New York City, preached on "Life stewardship." She noted that stewardship is a matter of one's total commitment—that for which we utilize our time, talent and treasure. The practice of stewardship should grow with the years, she stated, as a manifestation of our concern for one another.

The dedication service was held following the sermon. The Woman's Gift boxes, distributed last October, were brought to the altar by Mrs. Walter H. Upton, missions chairman, and Mrs. Herbert S. Burleigh, Women's Fellowship president (*see photo*). All the women of the congregation thereupon rose and joined in a litany of dedication led by Mrs. Fred Wells. The service was planned by Mrs. Ira D. Black, stewardship and Woman's Gift chairman. The Woman's Gift is used by the Women's Fellowship to undergird the total program of *Our Christian World Mission*. In consultation with the churches' boards and agencies, the women select projects worthy of their support. In some cases they initiate new projects for which the boards and agencies have been unable to find funds.

CHURCH BUILDING FOR INDIAN CHRISTIANS

After more than forty years of "seed sowing" and careful nurture, the small congregation of Christians in Raigarh, in the Middle Provinces of India where Evangelical and Reformed missionaries have been at work for ninety years, has finally experienced the joy of having its own church building.

Not long ago the pastor, the Rev. S. L. Jacob, assisted by the Rev. M. P. Wany, vice moderator of the Chhattisgarh and Orissa Church Council of the United Church of Northern India, led his congregation in the solemn celebration of Holy Communion and so dedicated their new place of worship.

Raigarh is the capital city of the former feudatory state by that name and has a population of nearly 30,000. The leaders of this state were formerly opposed to Christianity and persecuted the Christians within the realm by refusing them special places of worship and the right to own cemeteries. Since the adoption of India's Constitution in 1947, this hostile attitude has somewhat lessened, and Christians are given more freedom.

Missionaries working under the auspices of what is today the Evangelical and Reformed Church trace their activity in the Middle Province of India over nine decades.

Though the congregation at Raigarh is small in membership and only recently was able to have its own church building, it is a self-supporting congregation in the sense that it pays its full share to the Chhattisgarh and Orissa Church Council and in addition takes care of all its local expenses with the exception of the pastor's salary. Pastor Jacob, like all of the pastors in the council, receives the major portion of his salary through the council treasury, to which all the congregations holding membership in the council contribute.

The photo shows the pastor and his family standing at the entrance to their newly dedicated church. The inscription on the cornerstone reads: "Biswasgarh (which means "Fortress of Faith") Church."

"P.K.'s" MEET AT SAN MATEO

"We don't know how it happens — they just seem to gravitate to this church," states the Rev. Jerry W. Trexler, minister of the Congregational Christian church of San Mateo, Calif. "But we can say," he continues, "that they have a certain wonderful touch of sincerity and add stability to the life of our congregation." Mr. Trexler is referring to the "P.K.'s" in the congregation—P.K.'s standing for Preacher's Kids. Not long ago they had a P.K. party at the San Mateo church — "just to see what would happen if we got the group together." Twelve reported they could not be present because of conflicts in schedule, but the nineteen men and women shown in the accompanying photo did attend.

In the course of the evening they compared notes on their experiences as children of the manse. One woman reported she had not been allowed to play with dolls on Sunday but that she got around the prohibition by lining up the dolls on the stairs and playing "church."

Others expressed their protest against having had to live next door to the church, which meant that there was never any "unaccounted for" time or travel time for the preacher's kids.

The subject of ministers' salaries evoked a lively discussion. The lowest salary anyone could remember was $50 per month. One told that her father took the family to Europe for a year's study on an annual salary of $900. Another reported that her father died when she was only 7 but that her family, through "careful economy," was able to continue sending money each month to a missionary family in China. All manner of enterprising methods were used by the P.K.'s to earn extra funds to get through college. One member said: "What physique I have I owe to the days when I pumped the church organ and rang the church bell." These and other shared experiences made the evening one of pleasant fellowship.

NEWS of the WORLD

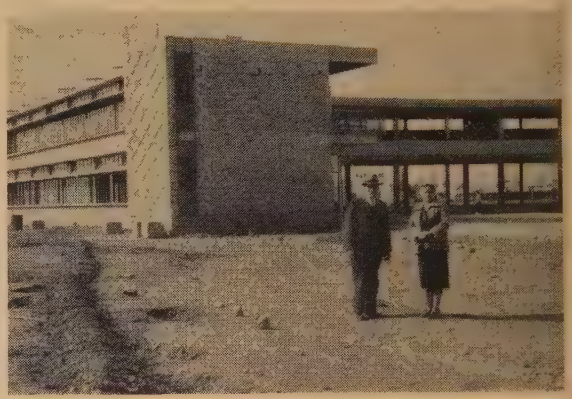
MISSIONARIES EXPELLED FROM IRAQ

FOURTEEN United States Protestant missionaries were forced to leave Iraq during the first half of April, according to a report received from Baghdad by the National Council of Churches. This leaves an estimated eight or ten American Protestant missionaries in the country. The news coincided with reports of renewed violence in Iraq.

Dr. Barnerd M. Luben, chairman of the Near East Committee of the council's Division of Foreign Missions, said that no reasons have been given by the government for expulsion of the missionaries. "We believe they are political," he noted, "rather than based on religious grounds."

Dr. Luben said that the Rev. and Mrs. B. D. Hakken, missionaries of the Reformed Church in America, were expelled earlier. Photo shows Mr. Hakken at Girls' School in Baghdad with Lynda Carver, former principal. Among those who left last month were the Rev. and Mrs. Harold M. Schoup, who represented the Evangelical and Reformed Church at Khazraj.

The United Mission, with which the Evangelical and Reformed Church cooperates, comprises missionaries

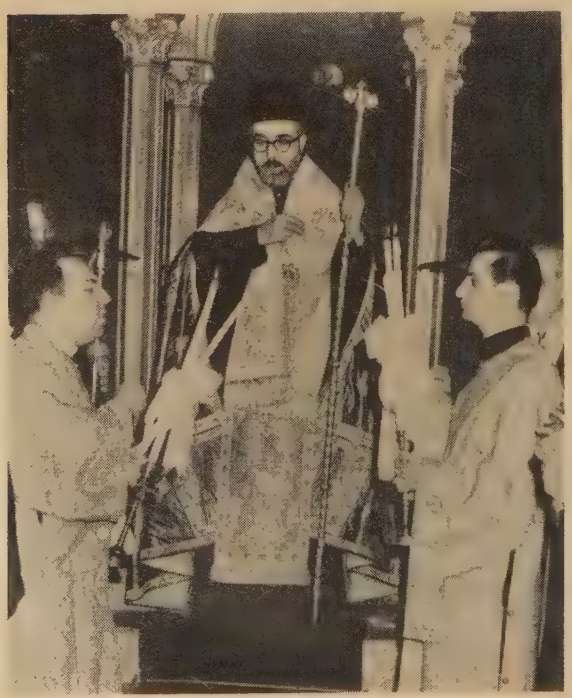


responsible to mission boards of four denominations.

"We have received word that the compound of the Arabian Mission of the Reformed Church in America in Amarah has been confiscated by the government," said Dr. Luben. A nominal sum was reportedly paid for it. The compound included the Lansing Memorial Hospital, a church and four missionary residences.

GREEK CHURCH ENTHRONES NEW ARCHBISHOP

RNS



THE NEW primate of the Greek Orthodox Church of North and South America was enthroned April 1 in a blaze of solemn pageantry. Archbishop James, formerly Metropolitan James of Melita (Malta), has served since 1955 as a representative of his church to the World Council of Churches. He now becomes spiritual ruler of 1,400,000 persons in 350 parishes in the Western Hemisphere.

The impressive ceremony at the Hellenic Cathedral of the Holy Trinity in New York City began with a procession into the cathedral of priests and deacons of the church and a men's choir. They were joined by American Protestant churchmen and bishops of other Orthodox churches. As bells pealed the procession continued to the center of the sanctuary and after a brief prayer before the altar Archbishop James blessed the congregation of more than 3,000 people.

Born of Greek parents on the Turkish island of Imbros, the primate served in the United States from 1939 to 1954 and became a U. S. citizen. Last February he was elected Archbishop to succeed Archbishop Michael, who died last year. The latter had been one of the six presidents of the World Council of Churches. The head of the Greek Orthodox Church is the Ecumenical Patriarch Athenagoras, whose seat is in Istanbul, Turkey.

U.S. CHURCHES AID TIBETAN REFUGEES

RNS

THE PLIGHT of the increasing number of refugees fleeing Tibet has sparked emergency action by Church World Service, which immediately made up to $10,000 in cash available to the committee in Darjeeling, India to purchase food and other emergency supplies. It also ordered foodstuffs for an equal amount released from CWS stocks in India. Church World Service is the National Council of Churches' relief agency, which both the Evangelical and Reformed Church and the Congregational Christian churches aid.

Against the background of his own harrowing experiences under house arrest in Tibet, the eldest brother of the Dalai Lama, who is living in New York, thanked the churches of America for the aid they have already sent to the "friendly border countries" that are giving asylum to his countrymen. The revolt in Tibet, said Thubten J. Norbu, is the culmination of nine years of attempts to free that country from Communist tyranny.

The 37-year-old former high-ranking lama, who came to this country under CWS auspices in 1955 as a refugee from Tibet, is shown at a press conference with Dr. R. Norris Wilson, CWS executive director *(center)*, and Jan S. F. VanHoogstraten, director of the group's ecumenical scholarship exchange.

In a special message to the churches, Dr. Edwin T. Dahlberg, president of the National Council of Churches, pointed out that CWS has been helping refugees from Tibet for several months but added, "Now we must and will make more aid available."

PROTESTANT CHURCHES PLAN EXPANSION PROGRAMS

PROTESTANT denominations are thinking and planning on a more ambitious scale than ever before, according to reports on construction programs and plans for expanded missionary, educational and other activities.

Meanwhile, church budgets and contributions—both for home and foreign mission work—have increased, sometimes to record proportions, and many denominations have reported substantial yearly membership gains.

It is expected that church construction, spurred by population growth especially in new suburban areas, will strike new highs for years to come. Some experts have estimated that at least 5,000 new churches must be built annually to meet this challenge.

The continuing boom in church construction was reflected in the latest quarterly report of the Departments of Commerce and Labor, which showed that $210,000,000 was spent for this purpose during the first three months of 1959, as compared with $193,000,000 in the same period last year.

The United Presbyterian Church in the U.S.A. announced a budget of $39,175,207 for 1959, a sizable increase over the 1958 budget. Other expanded budgets are reported by the Lutheran Church-Missouri Synod and by the Evangelical Lutheran Church among others.

BOOKS

THE CREATIVE YEARS

By Reuel L. Howe *(Seabury Press, $3.50)*

IN *The Creative Years* Dr. Howe has given people in the long span of "the middle years" some clearly defined guidance for rising above the stereotypes that our culture imposes upon them. Though not written specifically in the area of "marriage and the family," this book nevertheless speaks to the needs of countless parents who have lost the "romance" of earlier years.

Most books about marriage deal with the earlier years when husband and wife of necessity are drawn together by young children and economic needs. This book deals with the problems that confront marriage partners later in the family cycle. Dr. Howe pinpoints husband-wife and parent-child relationships with insight and true Christian understanding and charity. Central in the discussion of life in the middle years is the theme of the "power of the personal" and the corollary "what love can do." Founded firmly in the Christian faith and in the concept of the personal relationship that God seeks with persons, the potential creativity of human relationships is explored and demonstrated.

Sections that may prove most helpful to readers deal with the intimate relationships of marriage partners during these years, the often bewildering relationship between parents and their teen-age children, and the way in which persons come to view their work.

The author's incisive diagnoses are psychologically sound and his suggested resources come directly from the central message of Christian love and forgiveness. An excellent chapter on the meaning of maturity leads to the concluding summation on "a faith for the middle years." Here is a book that can revitalize the pedantic and ordinary life of many families as parents see themselves anew in the mirror of the Christian faith.

Walter E. Dobler
Secretary, adult work and family life,
Division of Christian Education,
CC Board of Home Missions.

THE WORLD'S LIVING RELIGIONS

By Robert Ernest Hume *(Charles Scribner's Sons, Revised Edition $3.50)*

DR. HUME first published this book in 1924. By 1946 it had been reprinted thirty-two times. In 1939 when the "time capsule" was put into the ground at the New York World's Fair, burying some of the highly prized possessions of our generation for future generations to see, two books were included: the Bible and Dr. Hume's volume. And perchance the authorities who decided upon that volume as an evidence of our civilization were wiser than they knew. For the vast knowledge the book exhibits testifies to the far-reaching efforts of our scholars, among whom Dr. Hume was a leader, and the standpoint from which it was written testifies to our understanding of the significance of our civilization.

The book is a comparative study of eleven of the religions of the world. The essential beliefs and practices and scriptures of each are given in schematic form. The strengths and weaknesses of each of the religions are listed, the standards by which the judgments are made being the welfare of the individual and the society. Then comparisons are made between the various religions. The book is a veritable mine of information presented in readily accessible form.

J. Leslie Dunstan
Professor of Christian missions,
Andover Newton Theological School.

CHURCH BELLS IN MANY TONGUES

By Ralph A. Felton *(Friendship Press, $1.50)*

MANY books have been written about the rural church ministry. Now and then one so distinctive appears that it can hardly be compared with other printed materials. This is especially true of *Church Bells in Many Tongues,* which contains stories of thirty-five rural pastors in nineteen countries.

The author, a specialist long identified with the rural church, endeavors to develop a pattern of successful rural work around the world.

The book is inspirational and informative. It bears witness to the common elements of successful church work whether in India, Angola, the United States or Yucatan. The author deals briefly, yet convincingly, with the thought that the Christian gospel not only improves man's spiritual nature but his surroundings and the usage of his material possessions.

The book is rich in illustrations and techniques. The gospel becomes alive, missionary zeal quickens and creative living is the key to success in the rural parish.

Every rural minister should read this book, as well as city ministers who desire to extend their parish into isolated areas. If you want the best on the rural church at work around the world read this book.

Cecil Leek
Minister, United Church of Christ,
Williston, N. D.

IN ALL LOVE AND HONOR

By Scudder M. Parker *(Abingdon Press, $2.95)*

THIS 150-page book is a record of the thoughts, feelings and richly varied experiences of a college-educated New England couple who rejected the tensions and complications of modern city life, along with many of the "advantages" their friends considered "important," for the isolation of a Vermont farmhouse. There they "made a living" off a diversified family-sized farm and built a new life for themselves and their children.

From the first chapter to the last we sense the feelings of awe and reverence, humility and gratitude that bind this couple and their growing family together. As the author says: "It has been like background music, heard clearest when suddenly the clatter fades. The blessing we say at meals, the times we go to church together, the evenings when we read the Bible and sing hymns with the children help keep us aware of our almost incredibly good fortune. They help to remind us that a family is not just a mother and father and children, but all those people acknowledging not only their dependence on one another, but on something far greater as well."

The life of Bets and Scudder Parker and their five children unfolds under chapter headings taken from their marriage service. We come to know their "infirmities and weaknesses." We see them "in joy and in sorrow," "in sickness and in health," "in plenty and in want." Scudder Parker's style cannot be called smooth or flowing. Indeed it sometimes seems jerky as he jumps from one short, chopped sentence to another. Yet for the most part he succeeds in giving us a clear picture, particularly of Bets. We see her courage and stanch loyalty, her quietly reassuring manner with the children, and the calmness and poise that develop as she grows into a mature and capable woman.

Here is a young couple whose irritations will amuse and whose tenderness will touch the hearts of other young couples. Here is a family that other families will want to know more about as it faces both joy and disaster in the firm belief that "the really important things" cannot be lost or destroyed.

Helen June (Mrs. Lewis M.) Knapp
Chairman, Christian education
and family life department,
National Women's Fellowship.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1714 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

I want to report to you my particular joy in and appreciation of the issue *(March 26)* that presented so effectively the proposed new Statement of Faith.

Fred Hoskins
Co-president,
United Church of Christ.

★

Grand Junction, Colo.

TO THE CO-EDITORS:

The new Statement of Faith was discussed in detail at our Colorado Conference Ministers and Wives Retreat (held at Glenwood Springs, March 30-April 1). Dr. Elmer J. F. Arndt was our guest leader.

The statement gave us much satisfaction, especially as we rehearsed the spiritual pilgrimage that it represents.

One revision we would definitely recommend. The sentence beginning "In Jesus Christ" we understand was begun differently to emphasize the uniqueness and centrality of Christ, but we felt the danger was too great that the "he" as the subject of the sentence would be misunderstood to refer to Christ instead of God. In other words, the clear statement of the Incarnation seems to be subordinated to considerations of diction and style. Therefore we recommend as a substitute for this sentence: "He has come to us in Jesus Christ, the man of Nazareth, our crucified and risen Lord; has shared our common lot, conquered sin and death, and reconciled the world to himself."

William W. Meyer
Chairman, department of the ministry,
Colorado Congregational Conference.

★

Avon Park, Fla.

TO THE CO-EDITORS:

My issue of *United Church Herald* just arrived. I started thumbing idly through, then came to page 12. At first I was only mildly curious: a proposed new Statement of Faith for the United Church of Christ. I began to read. Immediately I was stirred, then transfixed with the beauty and power of these 231 words. When I had finished I felt moved as if by mighty organ music, or the majesty of mountains, or the high heroism of saints and martyrs. . . .

These nine sentences present our common faith in a structure incredibly compact yet comprehensive, simple and yet profound, contemporaneous but ageless. I read it again and again. I spoke it aloud, imagining myself part of a worshiping congregation. The spell was not broken. Rather the charm deepened: how could such plain-spoken truths be so liturgically satisfying, how could prose be so poetic? . . .

Robbins Ralph
Superintendent,
Florida Congregational Christian Conference.

★

Westbrook, Me.

TO THE CO-EDITORS:

I notice with gratitude in the March 26 issue of *United Church Herald* the proposed new Statement of Faith to be presented to the General Synod in Oberlin in July. Congratulations to the committee that formulated this statement and had the wisdom to be guided in the final product primarily by one who was especially inspired. The statement marches ahead with virility and at the same time avoids the humanistic implications of the Kansas City Statement.

It is well for us in our day and generation to give recognition to the fact that the initiative that we have claimed for ourselves belongs primarily to God. The proposed new Statement of Faith bears testimony to this in language that is discernible to the man in the pew. It should be a means of leading his worship, his thought, his action and his development.

Herbert W. Keebler
Minister,
Warren Congregational Church.

★

Atlantic, Iowa

TO THE CO-EDITORS:

I would like to express my appreciation to you for the excellence of *United Church Herald.* It is a great church periodical and, as I supported *Advance* in the past, I shall continue to recommend that all our families have *United Church Herald* in their homes and read it. I have been greatly stimulated by many of the articles, but the editorial reply to a letter criticizing Truman B. Douglass' article in the March 12 issue was particularly relevant. How lazy we Christians are when it comes to using our minds! The call to mentally bestir ourselves is most timely.

Dale D. Brown
Minister,
Atlantic Federated Church.

★

St. Louis, Mo.

TO THE CO-EDITORS:

I see the proposed new Statement of Faith, published in *United Church Herald* for March 26, as an intelligent citation of our basic beliefs compatible with traditional creeds, yet vibrant with deep, relevant convictions.

As one who has had grave questions as to the validity of making modern Christians conform to ancient statements of our faith as the test of discipleship and the norm for ordination, I find in this statement an underscoring of my commitment to Christ. In fact, I find a sense of evangelical zeal about this statement. I take new courage and rejoice in the fact that the theological leadership of our United Church of Christ speaks with clarity and conviction about the creating power of God and the redeeming love of our living Lord.

This statement further commends itself to me because it includes the whole family of God in the church, and I rejoice that the church is ecumenically presented.

If any additions or alterations are to be made, I would suggest a sentence calling us to the disciplines of prayer and renewal that our Lord laid upon his disciples. This is implicit in the statement; I would make it explicit.

O. Walter Wagner
Executive director,
Metropolitan Church Federation of Greater St. Louis.

★

New York, N. Y.

TO THE CO-EDITORS:

The *United Church Herald* of April 9 has come and we are thrilled with the generous space you gave to Dr. Ralph W. Sockman's account of his recent visit to Japan International Christian University. We are most grateful to you.

Ruth Miller
Administrative secretary,
Japan International Christian University Foundation Inc.

★

Honolulu, Hawaii

TO THE CO-EDITORS:

The editorial on Hawaii *(see* United Church Herald, *February 26)* was splendid and, as it develops, the timing was also perfect. Thanks for the wonderful and exciting job you are doing in *United Church Herald.* It is greatly appreciated by us all.

Nelson C. Dreier
General secretary,
Hawaiian Evangelical Association of Congregational Christian churches.

★

Glenview, Ill.

TO THE CO-EDITORS:

In the item on page 26 of the February 26 issue entitled "United Church sends fraternal delegates to Germany," it is stated that "the Evangelical Church of the Union was organized in 1817 by Frederick III, King of Prussia, in an effort to unite Reformed and Lutheran churches in Germany."

Frederick III was King of Prussia from 1701 to 1713 and therefore had nothing to do with this unique development in church history. It was Frederick William III, who reigned from 1797 to 1840, who initiated the movement.

Armin Haeussler
On the staff of Glenview Community Church.

THE GROWING UNITY OF WORSHIP

(Continued from page 9)

In the Reformed tradition the works of W. H. Maxwell, Horton Davies and the *Principles of Christian Worship* by Raymond Abba have provided us with a whole new understanding of what the Reformation fathers were trying to do in their purification of liturgy.

Twin Roots

It becomes ever clearer that they were not trying to abolish the historic form of Christian worship but indeed to restore it to the vigor and directness of the primitive church. The twin roots of Christian worship were revived. That is, the service of the Word — in which the reading of the scriptures and the sermon were focal as derived from the synagogue service—and the service of the Lord's Supper were seen as unitary and closely related to the Christian life and its theology.

In contemporary Roman Catholicism there are signs of liturgical reconsideration—more so in Europe than in this country—just as is true in Protestantism. As Protestantism has moved toward a rediscovery of the more Catholic elements of its heritage, Rome, in the person of some of its more careful students and evangelists, has moved toward a rediscovery of the full-orbed service, which the Roman mass so badly desiccates.

We like to think of ourselves in this country as being in the vanguard of cooperative, ecumenical Protestantism. Yet the most productive attempts at truly ecumenical liturgical renewal are happening elsewhere.

New Formulations

The liturgy of the Church of South India (the united church made up of Episcopal, Methodist, Presbyterian and Congregational churches) is the soundest and most beautiful result of reconstruction of the essential elements of historic Christian worship. Other new liturgical formulations have been made by the Reformed churches in the Netherlands, France and the canton of Bern in Switzerland. They reflect the liturgical consensus. In the Dutch *Dienstboek* there are even prayers and adaptations from the Eastern Orthodox tradition.

Let me describe some of the main features of this development. The first I have already alluded to—the twofold nature of every full Christian service of worship—the declaration of the Word through scripture and sermon, and the breaking of the bread in the act of the Lord's Supper. Both are necessary, were true of the apostolic church and were part of the intention of the Reformation movement both in Lutheranism and Calvinism.

The pulpit once again takes on new importance. It is in no wise to be thought of as a slightly enlarged lectern but as the "Throne of the Gospel" as the old Reformed language had it—the solemn enclosure where the minister goes not to entertain the religious audience but to break open the Word of God.

If the meaning of the pulpit has undergone restatement, the altar table has too. Consider the number of new Roman Catholic churches that have been built with the altar in the very center of the congregation or the fact that for the past three years at the Christmas Eve Service televised from the Washington Cathedral, Dean Francis Sayre has celebrated the Eucharist from behind the altar table while facing the congregation.

These are just two evidences of the renewed emphasis upon the Lord's Supper as the central, unifying experience of Christian life and worship. The table of the Lord is not primarily a sacrificial altar but the banquet table of the Kingdom of Heaven where Christ is the host.

Real Presence

There is a profound theological difference between the sacrificial, oblation-centered altar that Thomist thought made central in the Roman system and the altar table around which the people of God gather. In this view, the real presence of Christ is not mysteriously in the elements but in the midst of the whole communion of saints attendant upon this table of remembrance and passion. Various strains of Catholic Christianity are discovering this and in many quarters Protestant Christians are reawakening to the values they have gradually been allowing to slip from them. There is nothing more ridiculous than an altar pushed against the wall in a Congregational, Presbyterian or Baptist church. It is an outright denial of what the congregation believes. More than that, it is a travesty committed against those traditions that historically espoused a theology of the corporeal real presence.

In such a setting the altar had a functional purpose. Stripped of such meaning, it becomes a worship center. And these two words are a dead giveaway to the emptiness of worship. They imply that the real worship of God is fragmented and subjective — that something has to be created to stimulate that mood in the eye of the beholder. The gathering around the table—where the manual acts of broken bread and poured wine are performed—is the real center of reunion of Christendom.

The third most obvious characteristic of liturgical consensus I have also alluded to is participation. It is the recognition of the necessity of participation and response by all the people present. In far too many Protestant churches the worship service consists of a contest between the minister and the people. The minister performs and the people sit stony faced daring him to do something to move them. True corporate worship is impossible without the full participation of the laity. The gathering around the table requires a physical movement that betokens response. The renewed attention to hymnody is evidence of the importance of the response. For that is what a hymn is.

Grateful Response

As Evelyn Underhill has written about Lutheran worship: "The preacher may scatter the word; but the chorale gathers the faithful together round the treasure of life which it contains, and breaks down as nothing else can do the isolation of the soul. One might almost say that the chorale creates the Protestant congregation."

Here too is one of the important ways that the work life and the worship life of people are united. The prayers of confession and intercession are not just formal reiterations of classic phrases. Here is the place for the most contemporary, the most particular of mention.

In the new French Reformed liturgy there are forms for the confession of sin. Listen to the translation of one of them:

"O Lord, holy and righteous God, I acknowledge before thee that I do not fear thee and that I do not love thee above all things. I do not come to take delight in prayer nor do I continue in thy word. I lack joy in thy service. I do not have the freedom of thy children. By my distractions I waste the time which thou dost give me.

Guilty Desires

"I do not really love my neighbor; I am too interested in myself. I am not always in a good mood; I am vain and susceptible. I lack the conscience that should accompany my Christian profession and the spirit of solidarity. I abuse the suffering of others; I am not free so far as money is concerned. My heart is divided, crossed by doubts and guilty desires.

"I accuse myself before thee, O my God, of this mediocrity. Forgive me and fill me with the love of Jesus so that in my life something will finally be changed. Amen."

Here is the note of the reality of human participation.

I said in the very beginning that there was growing liturgical consensus and I have tried to describe in a very sketchy way some of the dynamic aspects of this renewal. I said further that the church meeting rooms and sanctuaries of our new church buildings in this country do not by and large reflect this fact. We have many new and exciting structures, but it is rare not to experience either disappointment or even alarm upon entering the room used for worship. The blame cannot be put too

heavily upon the architect. He can only reflect what he is able to learn from the congregation to be their understanding of corporate worship. Most times he doesn't get the faintest clue from them and has to rely on his own understanding of what Protestant worship is all about. In the main, unless there has been an authentic liturgical renewal in a congregation, the room for worship reflects the confusions and weaknesses of the past decade.

The design is aimed at stimulating mood and feeling, and it is aided and abetted by aesthetic liturgical fussiness. Architects with the most austere good taste in exterior line and form sometimes give in to norms of commercial decoration in the worship room. Blond crosses protrude from shimmering chartreuse hangings and woodsy nooks make patios out of the chancel. Sheer glass turns the pulpit into a fish bowl and in every space and corner the symbol of agonizing redemption is used for aesthetic decoration.

This must not be construed as a panegyric against beauty and art and I grant there is a subtle difference between worshiping God with beauty as a handmaiden and experiencing beauty in a religious mood. There is a difference, however, and the appreciation of that difference is not so much a matter of blueprint as of experiencing the real thing.

Bernard Lord Manning, distinguished British layman of the first part of this century, puts it well:

"To call on the name of God, to claim the presence of the Son of God, is in itself an act so tremendous and so full of comfort that any sensuous or artistic heightening of the effect is not so much a painting of the lily as a varnishing of sunlight."

Only a continually renewed experience of the unique power and glory of corporate worship can empower church life that has gone flabby and irrelevant. Liturgical renewal is an essential part of any vigorous evangelical faith. Here and only here, in the week-to-week experience of most Americans do we feed at all on the mysterious springs of that which lies beyond our control and our understanding. Church buildings are a vast mirror of the depth or the shallowness of our contact with those springs of God's mercy and grace. We put into mortar and stone what we really are. God forgive us for what is writ large in many places, and God be praised for the temples of faithfulness that also exist.

OBITUARIES

MRS. RACHEL CALDWELL, the wife of the Rev. Royald V. Caldwell, pastor of Faith United Church (E and R), Chicago, Ill., died March 25 at the age of 42. Mr. Caldwell's ministry has been spent entirely in Illinois. Surviving Mrs. Caldwell, besides her husband, are her parents and three daughters.

THE REV. GEORGE C. L. COOLEY, minister of the First Congregational Church of Warren, Conn., died in Torrington on April 6. His age was 68.

Mr. Cooley was a veteran of World War I and worked with the USO during World War II. He graduated from the Crozer Theological Seminary, Chester, Pa. and served churches in Pennsylvania, Connecticut and Wisconsin before going to Warren. Mr. Cooley served the church in Warren for twelve years.

THE REV. DR. B. ALFRED DUMM, minister emeritus of the Hopkinton Congregational Church, Hopkinton, N. H., died on April 4 at the age of 91.

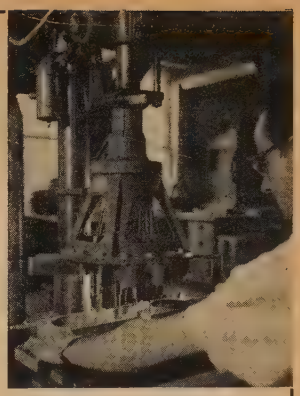
Dr. Dumm was born in Salisbury, Md. He attended Western Maryland College, Yale and Harvard universities and received his Ph.D. degree from George Washington University. Dr. Dumm served churches in Washington, D. C., Stoneham and Topsfield, Mass., Plymouth, Ringe and Derry Village, N. H. He retired from Hopkinton in 1936. He was past president of the Philosophical Club.

He leaves a son, two grandsons, a granddaughter and a niece.

THE REVEREND DR. JAMES A. G. GRANT, minister of the Lemuel Haynes Congregational Church in Jamaica, N. Y., died April 4. He was 64 years of age.

Dr. Grant had been pastor of the Lemuel Haynes Church since 1948. He had worked unceasingly to find a home for this congregation and his efforts were rewarded in a beautiful new building. He is survived by his widow and five children.

MRS. LUCY STOCK CHAPIN HALPENNY of Hartford, Conn., widow of the Rev. Ed-



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mund Wesley Halpenny, died March 23 at the age of 86.

Mrs. Halpenny was born in Enfield, Conn. and graduated from the Bible Normal College in Springfield, Mass., which has since become the School of Religious Education of the Hartford Seminary Foundation. She was a superintendent of Christian education in Connecticut and Massachusetts.

Her service in religious education spanned fifty years. She was active in Immanuel Congregational Church, Hartford for twenty-six years. Her other interests included service to the Woman's Board of the Hartford Seminary Foundation and memberships in the Children's Museum, the National Audubon Society and the Wild Life Federation. She leaves a sister.

EDITH FERRIS PARSONS, a missionary educator in Turkey for thirty-four years under the auspices of the American Board for Foreign Missions, died April 2 in Burlingame, Calif. She was 80 years of age.

Miss Parsons was appointed to foreign mission service in 1911 and sailed the following year. She was on the faculty of the Brousa Girls' School in Brousa for fourteen years as a teacher and administrator. From 1926 to 1945 she was principal of the American Collegiate Institute, Izmir, Turkey.

Miss Parsons was a pioneer in the area of missionary education and won wide praise and recognition for her long years of service in the Near East prior to retirement in 1946. She is survived by one brother.

Word has just been received by *United Church Herald* of the death of MRS. MATHILDE NEUMANN SCHREIBER of La Porte, Ind. Mrs. Schreiber, widow of an E and R clergyman, the Rev. F. Robert Schreiber, died July 7, 1958 at the age of 89.

Mr. Schreiber spent his entire pastorate in Michigan. Mrs. Schreiber was for many years a regular contributor to *Der Friedensbote*. A son and three daughters survive.

THE REV. DR. URIAS O. SILVIUS of Philadelphia, Pa., retired E and R clergyman, died March 21, two days before his 96th birthday. Educated at Mission House College and Seminary, he was ordained in 1890 and served but one congregation, St. Matthew's, Philadelphia, from then until his retirement in 1944. He received the honorary degree of doctor of divinity from Mission House Seminary in 1930. Two daughters and a son survive.

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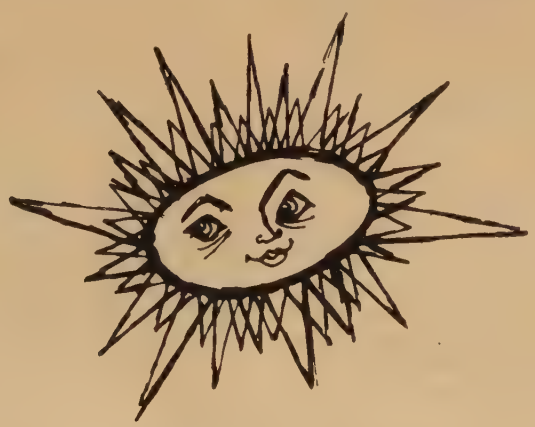

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41. First, Dupo, Ill., Robert O. Inglis, minister.
42. South, Amherst, Mass., Arnold M. Kenseth, minister.
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44. Central, Newtonville, Mass., Benjamin R. Andrews Jr., minister.
45. First, Crane, Mont., Bernard A. McLain, minister.
46. Wentz Memorial, Winston-Salem, N. C., Joseph N. Patterson, minister.
47. First, Knoxville, Tenn., A. Ray Meserve, minister.

New Film Gives Guidance for CO's

Alternatives," a 16 mm color film, with narration by Don Murray, produced by the National Service Board for Religious Objectors and cooperating agencies.

This film was produced to fill a serious gap in public knowledge regarding the choices available to young men who are subject to the draft. Abundant information on the advantages of a career in the Army, Navy or Air Force is everywhere at hand through the Armed Forces Information Services and through public media such as radio, television, movies, newspapers and magazines. But many young men of draft age—or their adult counselors—have never heard of the alternatives to military service afforded under the draft law or of the legal provisions safeguarding the rights of sincere conscientious objectors.

In a dispassionate, objective fashion this film provides the kind of information that will enable young men to make their choices intelligently and, in particular, it will help those who are CO's to find their way into the most meaningful service available.

Brief mention is made in the film of the legal provisions for those who are willing to do noncombatant, but not combatant, service in the Armed Forces and for those who, for conscience's sake, refuse to comply with Selective Service requirements, even to the extent of refusing to register. The main thrust of the film, however, deals with the position and work of those qualifying for the I-O and I-W classifications.

The film opens and closes with live action sequences showing conscientious objectors at work, but the major part of the film uses the filmagraph technique, which is an art form utilizing color, line, movement, shades and camera technique to support and reinforce the narration. Actor Don Murray, who does the narration, himself did "alternative service" in construction work in Europe and in a refugee camp.

The film runs for twenty-four minutes. Printed materials giving supplementary information about the conscientious objector position and a leader's guide are available for use with the film. Prints may be rented for $7.50 from the Bureau of Audio-Visuals of the United Church of Christ with film libraries located at 1501 Race St., Philadelphia 2, Pa.; 14 Beacon St., Boston 8, Mass.; 19 S. LaSalle St., Chicago 3, Ill.; 870 Market St., San Francisco 2, Calif.; 1720 Chouteau Av., St. Louis 3, Mo. TCB

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HELPING CHILDREN

(Continued from page 15)

This understanding is part of the hoped-for goal that usually comes with adolescence—the certainty that Jesus is much more than man; that he is the Son of God and, in very truth, our Lord and Savior.

Certainly it is basically correct to answer that Jesus is with God, but two hazards are involved.

First, there is the inevitable follow-up: If Jesus is with God, then where is God? In heaven? And thus we must face again the possibility of nourishing a misconception that must be radically modified before a vital Christian faith may become a reality for adult life.

The second hazard is that we may unwittingly foster the development of an anthropomorphic concept of God — God in the image of man. Granted we introduce Jesus as a man. We do so because he lived on this earth as a man. He was truly man. The certainty that there is another aspect of his nature is a concept that comes with spiritual maturity.

What picture, then, could we expect to find in a young child's mind if we explain that "Jesus is with God," particularly if we have also compared God with a good father? There would likely be a picture of a cozy family group consisting of God, who is an old man with a beard, long hair and flowing robes, and of Jesus, who is a young man with a beard, long hair and flowing robes. If the child remembers the Christmas story and tries to place Mary and Joseph in context, the family relationships get a bit complicated.

A young child has difficulty in developing meaningful ideas about God. He cannot see God or touch God but he has likely observed people talking with God. He may have said his own childish prayers to God. But to whom was he praying? To God made in the image of man? Or to God as Spirit, God the Creator and Sustainer?

Even very young children can discern that God works in mysterious ways they cannot see. They have observed the miracle of growth from seed to flower. Perhaps they have experienced the miracle of the creation of human life when a new baby has come into their homes. More important, probably, they have observed the adults around them. Particularly have they observed the attitudes of these adults before God—attitudes of reverence, of thankfulness, of dependence upon God's love, of trust, of dedication. These are spiritual matters, difficult for children to understand. But from them children may absorb the concept that God is a spirit and that we worship him in spirit.

Let us not, then, shortchange our children by encouraging them in any way to think of God in the image of man. This answer does not lead to the vital, adult Christian faith that is our goal in chil-

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dren's work.

Where, then, is Jesus? How can we answer a child and lay the foundation for significant Christian commitment at a later time? The answer, which is neither easy to give nor easy to understand, is double-edged.

We can tell our children that Jesus lives in the hearts of men—not in the hope that they will understand now, but in faith that the experience of the living Christ will come in due time to those who seek it. We can tell them that we see Jesus in the lives of people who love him and serve him. In their works of love, of compassion, of concern, we see Jesus. In their lives of purity, devotion and service, we see Jesus. In their faithfulness to prayer and the worship of God, we see the influence of Jesus. Because of these visible signs, we and our children may understand a little more fully the goodness and the love of God.

Yes, we may tell the children that Jesus lives in the hearts of men. It is more difficult and more important to show them that Jesus lives in our hearts and may be seen in our work and devotion and faithfulness. For we, as parents and teachers, stand close to a child's daily experiences. If he is to see for himself where Jesus is, he must see the evidence in our lives—or he may never see Jesus at all.

Spring Clothing Appeal

Special spring drives in the interest of the United Clothing Appeal of American churches are being held in thousands of churches across the land from now through June 15. The call is for serviceable used clothing to aid needy people overseas. Minimum goal for 1959 is ten million pounds.

Activities to stimulate the collection of clothing are being carried on in individual churches and in cooperative community efforts. A cross-state clothing caravan was sponsored by the New York State Council of Churches. After simultaneous collections had been made in Rochester, Buffalo, Syracuse and Albany, trucks bearing all the garments converged on Albany for ceremonies at the capitol.

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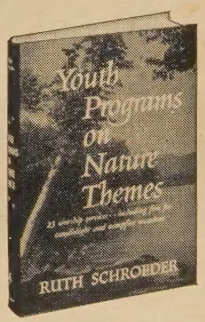

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Church and Ministerial RECORD

E and R Address Changes

BEHLE, ALBERT H., Louisville, Ky., to 727 N. Main St., Independence, Mo., pastor of St. Luke's.

DETTBARN, ERNST J. F., Baltimore, to Georgetown Rd., Walkersville, Md. (retired).

LONG, C. WALTER, Tannersville, to 1160 Howertown Rd., Catasauqua, Pa., pastor of the Howertown-Shoenersville Charge.

MOYER, ERNEST W., Easton, Pa., to 6625 Indian Ripple Rd., Dayton 30, Ohio (retired).

PORTS, M. S. JAN, Seven Valleys, Pa., to 6417 Windsor Mill Rd., Baltimore 7, Md., pastor of Bethany.

RINDERKNECHT, HERBERT F., Dupo, to 301 E. 3rd St., Pana, Ill., pastor of St. John's.

RING, HARRY R., Trenton, Ill., to Wright City, Mo., pastor of Immanuel.

SEIDLER, JOHN R., to 1738 N. Elinor St., Appleton, Wis. (change of residence).

STUCKEY, WALTER J., (E) Wabasha, Minn., to Box 177, New Glarus, Wis.

TREESE, GEORGE W., Chaplain, New York, to Base Chapel, 1608th Air Base Grp., Charleston AFB, S. C.

VOSS, DONALD H., 3074 Fletcher Rd., Chelsea, Mich., pastor of the Francisco-Rogers Corners Charge (new).

Code: E—Emeriti, retired or disabled.

CC Calls

AHLBERG, RALPH E., Hartford Theological Seminary, to associate, Rockville Centre, New York.

BAILEY, FLOYD S., Community, Ione, Ore., to Weiser, Ida.

BANKOSKY, JOHN A., Highland, Lowell, Mass., to West Barnstable, Mass., June 1959.

BARKER, THOMAS E., Andover Newton Theological School, to Tyngsboro, Mass.

BARNES, PAUL E., South Braintree, Mass., to First, Waltham, Mass.

BERTSCH, JOHN T., Yale University Divinity School, to associate, Pilgrim, Duluth, Minn., August 1.

BROOKS, FREDERICK G., Ticonderoga, N. Y., to Union, Hallandale, Fla.

BUCHANAN, ROGER E., Thompson, Conn., to Calvary E and R, Turtle Creek, Pa.

CHILDS, ARTHUR W., Brookfield and East Braintree, Vt., to Trinitarian, Troy, New Hampshire.

COOLEY, CHARLES R., Jefferson Park, Chicago, Ill., to associate, Community, Miami Beach, Fla., June 15, 1959.

COOPER, JAMES R., to minister of youth, First, Columbus, Ohio.

COX JR., WILLIAM J., Elm, Southbridge, Mass., to United, Webster, N. Y.

CRAWFORD, ROBERT E., North, Woburn, Mass., to Mariemont Community, Cincinnati, Ohio.

GRABER, ELLIS, to Union, St. Louis Park, Minnesota.

GREENE, RALPH, student, to Staffordville, Connecticut.

HAAS, RAY DE P., Copenhagen, N. Y., to Ascutney, Vt.

JOSTROM, W. CHESTER, associate, Hope, Springfield, Mass., to Second, Westfield, Massachusetts.

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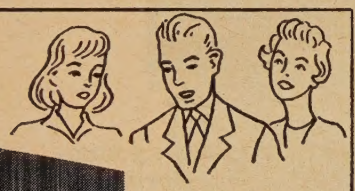

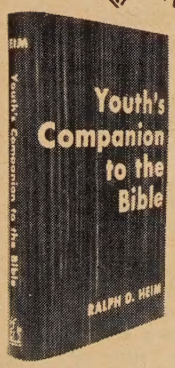

RALPH D. HEIM, the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

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KOOMRUIAN, CHARLES, assistant, Armenian, New York, N. Y., to Orthodox, Townsend, Mass.

LIGHTBOURNE SR., JAMES H., superintendent, Rhode Island Congregational Conference, to Everett Larger Parish, Pa., July 1, 1959.

LITTIKEN, JOHN P., Hines' Chapel, N. C., to Providence Memorial, Graham, N. C.

OLIVER, GUY, Baptist, to Shandon, Ohio.

REED, CLAYTON F., Andover Newton Theological School, to Byfield, Rowley, Massachusetts.

RICHARDS, WALDO S., Encanto Community, Phoenix, Ariz., to Flagstaff, Ariz. (new church project).

SMITH, CARL, Disciples, to Community, San Ysidro, Calif.

TEJERA, VICTOR, to Mexican, Chino, Calif.

THOMAS, RUDY, to Scottwood Community, Columbus, Ohio.

THURSTON JR., FRANK E., Andover Newton Theological School, to First and Second, Jericho, Vt.

TRUITT JR., JOHN G., Brookside, N. J., to South Norfolk, Va.

WESTBROOK, JOHN H., First, Watertown, Conn., to First, Paramus, N. J.

WONG, WILLIAM Y., Hartford Theological Seminary, to Westminster, Vt.

CC Resignations

CANDY, MRS. MARY H., Marysville, Ohio, to retire.

CHRISTIE, EDWARD L., First, Ithaca, N. Y., October 1959. Mr. Christie will continue as student chaplain at Cornell University.

EUSDEN, RAY A., Eliot, Newton, Mass., September 1959.

MADDAFORD, JOHN H., Fairhaven, Mass., September 1959.

SHEPHERD, GEORGE W., Central, Middleborough, Mass., December 1959.

STROUD, WILLIAM, student minister, Community, San Ysidro, Calif.

TREAT, ROGER E., Waldo, Brockton, Mass.

CC Installations, Ordinations and Recognitions

BROWN, JAMES C., recognition, Cleveland Park, Washington, D. C., March 8.

HASHIMOTO, HARRY Y., installation as co-pastor, Ocean View, San Diego, Calif., March 1.

HUFF, GERALD E., installation, First, Brainerd, Minn., March 2.

KRUSI, CARLISLE H., ordination, Community, Piedmont, Calif., March 1.

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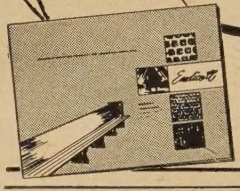

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